

Ontology of the Absolute Now

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Introduction

This book seeks to explore the ontological nature of time through a philosophical analysis that views the "now" as an ontologically independent reality, disconnected from perception and memory, existing as an absolute, self-sufficient event in its manifestation.

The "now," treated as an Absolute phenomenon, is a state **of** (1) Existence that, upon realization, inevitably transitions into Absence, returning to the primordial state **of** (2) being that is not, which precedes and succeeds life. The finitude **in** (3) the "now" is crucial, as it reveals that transitoriness is an inevitable condition **of** (4) being, **or** (5) not being. In this context, the cycle **of** (6) life and death are interpreted not only as a biological phenomenon but as an expression of the very structure of time.

Analysis of Prepositions

- (1) The preposition "of" indicates that the "now" is an essential and constitutive part of Existence. It suggests an intrinsic relationship, where the "now" is a fundamental aspect of Existence itself. This usage emphasizes that the "now" is not merely a condition attributable to Existence but rather a direct and necessary manifestation of it.
- (2) The preposition "of" here is used to describe a state related to the "being that is not." This usage indicates that the "being that is not" is a condition or quality of the primordial state. The choice of "of" emphasizes that this "being that is not" is an aspect or attribute of this state but not necessarily a constitutive essence. It describes a condition of the primordial state rather than something that essentially defines it.
- (3) The preposition "in" indicates that finitude is something that manifests or is experienced within the "now." "In" implies that finitude occurs

within the "now," but does not necessarily define it completely. This usage positions finitude as a condition that is lived or perceived in the "now," without restricting the "now" to this quality alone.

- (4) Here, "of" suggests that transitoriness is an inherent characteristic of the "being that is or is not." The choice of this preposition indicates that this transitoriness essentially belongs to the "being that is, or is not," defining it as something that is in constant flux between being and not being. This expression reinforces the idea that transitoriness is a fundamental quality of the "being that is, or is not," emphasizing the duality and alternation between these two states.
- (5) The disjunction "or" creates a more explicit separation between the states of "being" and "not being." This indicates that being can be in a state of being or not being, but this condition of transitoriness remains inevitable in both cases. This change emphasizes the duality and alternation between these two states, highlighting the possibility that being is not fixed but can oscillate between being and not being. The duality created by "or" underlines the ambiguous and fluid nature of existence.
- (6) The preposition "of" indicates that the cycle is occurring within life and death, as if life and death were the contexts or environments in which the cycle manifests. By using "of," we emphasize that life and death are the settings where this cycle occurs, rather than treating them as intrinsic characteristics of the cycle. This suggests a view where life and death are part of a larger process but do not define the cycle by themselves; the cycle is more comprehensive than just life and death, implying that the temporal structure manifests within these two conditions.

When understanding time, or temporality, not merely as a sequence of events but as a continuous flow in which existence oscillates between presence and absence, this book proposes that the "now" is the fulcrum where these forces intertwine.

Being in the world is temporary and limited by time, and its transition to absence, to being that is not in the world, underscores the inherent impermanence of being.

Furthermore, the reflection on the Infinite, now reinterpreted not as the negation of finitude but as a continuous movement into it, suggests a new understanding of the relationship between finitude and infinitude. The "infinite" (7) here is seen as an introspective journey, where finitude is explored in its depth. Each finite "now," whether of presence and/or absence, contains within itself the potential to infinitize being in (8) presence and/or absence, not in the sense of making it limitless, but of situating it within its own limitation. This movement reveals that finitude is not a rigid boundary but a gateway to a deeper understanding of being and time.

Analysis of Prefixes and Prepositions:

- (7) In the context of this reflection, the prefix "in-" in "infinitude" and "Infinite" is reinterpreted not as a negation of finitude, of the finite, but as a movement inward. This interpretation is based on one of the etymologically possible meanings of the prefix "in-," which, besides indicating negation or absence, can also suggest a direction inward. Thus, "infinitude" is here understood as the internal and profound exploration of finitude, of the finite, rather than its mere negation.
- (8) The use of the preposition "in" in this context indicates that the "being" is infinitized within the conditions of "presence" and/or "absence." By choosing "in," it emphasizes that the process of infinitizing being occurs within these specific conditions, suggesting that introspection and depth manifest directly in the context of the experience of presence and/or absence. This choice underscores that the depth of the "now" is explored from its immersion in these states, not as something external to them but as something intrinsic to their own limitations.

Thus, the "now" is finite in its manifestation but contains within itself an infinite movement that continuously unfolds into its own essence. This "infinite" is not the absence of temporal limits but rather a continuous exploration of the depths of the "now," where each finite moment is a field of infinite possibilities within its own limited structure.

This perspective transforms the concept of the "infinite" into an internal dynamic of finitude, where existence and time are not merely linear or constrained but complex and profound, with layers of meaning that incessantly unfold within the finite reality of the "now."

Therefore, by reinterpreting the "infinite" in this way, we see finitude not as a definitive boundary but as an opening for infinite movement within itself. The "now" thus becomes a point of intersection between the finite and the infinite, where existence, in its finitude, contains an infinite potential that manifests through a continuous plunge into its own depth.

This investigation, therefore, offers a detailed analysis of the nature of the "now," while also exploring the philosophical implications of this transitoriness for the understanding of time and existence. It proposes an ontology that redefines the continuous cycle of being and non-being, of presence and absence, in a context where the "now" is absolute, finite, and inevitably fleeting, yet at the same time, infinitely deep in its essence.

Historical-Philosophical Context

Historically, the concept of time has been a subject of intense debate in philosophy, from Aristotle's reflections on time as a measure of change to Kant's conception of time as an *a priori* form of intuition. In the 20th century, Martin Heidegger reconfigured the understanding of time by directly linking temporality to human existence in his concept of **Dasein**. The theory of the "now" we propose relates to, but also differentiates itself from, these traditions by emphasizing the "now" as an absolute ontological event and not merely as a subjective construction or a measure of movement. Unlike traditional **presentism**, which considers only the present as real, this theory recognizes the "now" as a full manifestation of being, while simultaneously emphasizing its inevitable transitoriness.

Methodology

For the development of this theory, we utilized a philosophical methodology that combines rigorous conceptual analysis with a phenomenological approach. The investigation involved a critical review of classical and contemporary philosophical texts on time, as well as the application of dialectical logic to uncover the relationship between being, time, absence, and presence. The methodology also included a reflection on the language and concepts used to describe time, always seeking terminological precision that reflects the complexity of the subject.

Practical Implications

Although this theory has its roots in abstract philosophy, its practical implications are vast. It offers a renewed perspective for the everyday understanding of time, suggesting that each present moment is a unique opportunity for full existence, which inevitably transitions from a past absence to a future absence. Additionally, this theory could influence other areas of study, such as physics, by offering a new way of understanding time that goes beyond the mere

chronological sequence of events, and psychology, by exploring how our perception of the "now" shapes our experiences and memories.

Clear Definitions

In this theory, "**Absolute**" refers to a condition of being that is independent of any external influences and that manifests fully and self-sufficiently in the "now." "**Absence**" is the primordial state of non-existence from which being emerges and to which it returns after its manifestation in the "now." "**Finitude**" indicates the intrinsic limitation of the "now," which, as it concretizes as a movement of being within itself, is destined to dissolve. "**Presence**" is the full manifestation of being in the "now," a state in which existence becomes tangible and experiential, contrasting with absence.

Objectives of the Theory

The central objective of this theory is to redefine the understanding of time and existence, proposing that the "now" is the fulcrum where being manifests in its entirety, only to inevitably transition from a tangible presence to absence. The theory seeks to explain how the finitude of the "now" contains the potential to infinitize being within its own limitation, thus shaping the nature of being and time.

Limitations

Despite the depth of the analysis, the theory of the "now" faces challenges, such as the difficulty of applying its abstract concepts to empirical or experimental investigations. Additionally, the theory may be seen as an abstraction that does not fully capture the complexities of subjective and cultural temporal experiences. These limitations indicate the need for future investigations that could expand and refine the presented concepts.

Interdisciplinarity

The theory of the "now" can be applied in disciplines beyond philosophy, such as physics, where the concept of time is fundamental to the understanding of natural laws, and psychology, which investigates how humans perceive and experience time. In physics, this theory could inspire new interpretations of time in relation to relativity or quantum mechanics. In psychology, it could offer insights into the subjective experience of time and its relationship with memory and consciousness.

Structure of the Work

The remainder of this work will be organized as follows: we will begin with a detailed exploration of the ontological foundations of the "now," followed by an analysis of transitoriness and the relationship between the "now" and absence. Subsequently, we will examine the implications of this theory for understanding time and existence, including discussions on memory, perception, and the cycle of life and death. The work will conclude with a synthesis of the findings and suggestions for future research.

Contemporary Relevance

In an increasingly fast-paced world, where time seems to constantly slip beyond our control, the theory of the "now" offers a new way of understanding our relationship with time and existence. It is particularly relevant in a contemporary philosophical context that seeks answers to questions about the nature of reality, consciousness, and time, proposing a view where each "now" is a unique and unrepeatable manifestation of being.

Key Questions

This theory aims to answer or explore several central questions:

- How can the "now" be considered an absolute ontological event?
- How does the transitoriness of the "now" influence our understanding of time?
- How does the "infinite" manifest within the finitude of the "now"?
- What are the implications of the relationship between being, time, absence, and presence for philosophy and other disciplines?

Empirical Basis

Evidence or Arguments Supporting the Idea of an Absolute "Now":

The idea of an absolute "now" is based on philosophical arguments and subjective experiences. From phenomenology, it is argued that the "now" is the immediate and undeniable point of reference for consciousness. Regardless of how time is conceived objectively, the subjective experience of the present is a constant in conscious life. Additionally, the intuition of the "now" as an absolute entity can be seen as a manifestation of our need to find stability amidst continuous temporal change. However, it is important to recognize that this view is more of an ontological construction than an empirically verifiable entity.

Relationship with Physical Theories of Time:

The theory of the absolute "now" can be contrasted with Einstein's theory of relativity, which denies the existence of an absolute time, suggesting that time is relative to the observer. In relativity, the "now" is not universal but varies according to each observer's speed and gravitational field. In quantum mechanics, the concept of "now" is also complicated, as events can be instantaneously correlated regardless of distance, as in quantum entanglement. These perspectives challenge the idea of an absolute "now," suggesting that the "now" may be an emergent phenomenon of human consciousness rather than a fundamental characteristic of the universe.

Philosophical Implications

Consequences for Understanding Consciousness, Free Will, and the Meaning of Life:

If the "now" is seen as an absolute and self-sufficient event, this may imply that consciousness also has a unique and direct relationship with this present moment. Consciousness can be understood as how the "now" manifests and becomes experiential. Regarding free will, this theory suggests that each "now" is a point of decision, where the possibilities of the future condense into a concrete choice, giving

the present significant weight in determining the course of life. In terms of meaning, the view that the "now" is absolute and profound can reinforce the idea that every moment of life is valuable and full of potential, leading to a more intense appreciation of existence.

Relationship with Other Philosophical Theories of Time:

The view of the absolute "now" can be compared with Saint Augustine's conception of time, which sees time as a divine creation where the present plays a central role. Kant, on the other hand, argues that time is an *a priori* form of our perception, implying that the "now" is a mental construction, not an absolute reality. Heidegger offers an existential perspective, where the "now" (or present moment) is fundamental to being-in-the-world but is always in relation to the past and future. The theory of the absolute "now" can thus be seen as an attempt to reconcile these different approaches, suggesting that although the "now" is deeply significant, it is also in constant transition.

Reconciliation Between Different Philosophical Approaches to Time:

1. Saint Augustine: The "Now" as Divine Creation:

Saint Augustine's view of time as a divine creation can be reconciled with the concept of the absolute "now." We consider that the "now" is the purest expression of temporality created by a transcendent force. In this perspective, the "now" is not just a moment in the flow of time but the instant in which divine creation manifests fully and presently. Thus, the absolute "now" is seen as the point of convergence where divine will and human existence meet, giving the present a central and sacred role in the temporal experience.

*2. Kant: The "Now" as an *a priori* Form of Perception:*

Kant argues that time is an *a priori* form of our perception, which suggests that the "now" is a mental construction. The theory of the absolute "now" incorporates this view by indicating that although the "now" is a construction of the mind, it acquires its own ontological reality through conscious experience. In other words, the absolute "now" is seen as the concretization of a mental structure that, when perceived and experienced, takes on the character of reality. This absolute "now" is, therefore, both a

perceptual construction and an experienced reality, where human subjectivity and the ontology of time intersect.

3. *Heidegger: The "Now" as the Foundation of Being-in-the-World:*

Heidegger sees the "now" as fundamental to being-in-the-world, but always in relation to the past and future. Reconciliation with the theory of the absolute "now" occurs by understanding the "now" as the moment in which being reveals itself fully, but in constant flux between what was (past) and what will be (future). The absolute "now," in this context, is the point of maximum manifestation of being, where the past converges, and the future begins to take shape, without losing sight of its transitory and constantly moving nature. Thus, the absolute "now" is both a self-sufficient event and a continuous transition, linking being to its past and future.

Synthesis of Reconciliation

The reconciliation between these philosophical approaches is expressed by considering the absolute "now" as a phenomenon that integrates the sacredness of the present (Augustine), the mental construction of time (Kant), and the existential fluidity of being-in-the-world (Heidegger). In this sense, the absolute "now" is not just an isolated moment but the meeting point where the divine, the mental, and the existential intertwine. It is simultaneously a divine creation, a perceptual construction, and the full manifestation of being, whose significance lies in its ability to contain and transcend these dimensions, remaining in constant transition yet always central to the experience of time. This unified vision allows the absolute "now" to be seen as a concept that transcends the limitations of each individual theory, offering a deeper and more integrative understanding of temporality and existence.

Connections with Other Areas of Knowledge

Relationship with Physics, Biology, Psychology, and Other Areas of Knowledge:

In physics, the discussion of the "now" touches on relativity and quantum mechanics, as previously discussed. In biology, the "now" can be seen in terms of biological processes that occur in real time, such as sensory perception and chemical reactions in the body, where the present is constantly updated by the nervous system. In psychology, the "now" is crucial for subjective experience, being central in practices of mindfulness and in the treatment of anxiety and depression, where focusing on the present helps alleviate suffering. More broadly, the theory also connects with the philosophy of mind and debates on the nature of consciousness and temporal perception.

Implications for Ethics, Religion, and Art:

In ethics, the idea that the "now" is absolute can reinforce an ethics of the present, where each action is seen as having intrinsic importance. In religious terms, this view can align with traditions that emphasize the sacredness of the present moment, such as Buddhism and certain forms of mystical Christianity. In art, this theory can influence how time is represented and explored, encouraging approaches that capture the fleeting and profound nature of the present moment, as seen in expressionism or modernism.

Critique and Limitations

Possible Critiques and Limitations of the Theory:

A common critique of this theory is that it may be considered excessively subjective, as it relies on a conception of the "now" that is more a phenomenological construction than an empirically verifiable reality. Additionally, the theory may be seen as limited by not adequately addressing the complexities of time on cosmological or quantum scales, where the notion of "now" is less clear or even irrelevant. Another limitation is the difficulty in reconciling this view with everyday experience, where time is experienced more continuously and interrelatedly than the theory suggests.

Critique of Subjectivity: The Conception of the "Now" as an Independent Ontological Reality:

Although the theory of the "now" may be considered subjective for relying on a phenomenological construction, it can also be defended as an independent ontological reality. The subjectivity in the perception of the "now" does not exclude its objective existence. Just as other ontological realities, such as consciousness and personal identity, the "now" can be seen as a direct manifestation of being that transcends mere phenomenological construction. Subjectivity is only one aspect of the experience of the "now," but its existence

as an ontological event is independent of individual perception. In this way, the theory is sustained by asserting that the "now" is a point of intersection between existence and temporality, recognizing its manifestation both in the subjective and objective planes.

Critique of Inadequacy on Cosmological or Quantum Scales: The "Now" as an Emergent and Scale-Dependent Function:

Although the notion of the "now" may seem less clear or irrelevant on cosmological or quantum scales, the "now" is an emergent function that depends on the scale of observation. On human and macroscopic scales, the "now" is a tangible and experiential reality, while on cosmological or quantum scales, the perception of time and the present may operate differently. However, this does not invalidate the theory; it suggests that the "now" may be a scale-dependent phenomenon, where its manifestations vary according to physical and observational conditions. Furthermore, in quantum mechanics, the collapse of the wave function can be interpreted as a manifestation of the "now," where the superposition of states resolves into a specific moment, reinforcing the relevance of the "now" even in quantum contexts.

Critique of the Difficulty in Reconciling with Everyday Experience: The Finitude of the "Now" as a Complementary Concept to Everyday Experience:

The difficulty of reconciling the theory of the "now" with everyday experience, where time is experienced continuously and interrelatedly, is mitigated by considering that the theory does not deny temporal continuity but complements it. The theory of the "now" emphasizes the importance of recognizing each present moment as a complete and self-sufficient manifestation of being without disregarding the fluidity and interconnectedness of moments. The recognition of the "now" as finite and absolute offers additional depth to the understanding of time, encouraging a fuller appreciation of each moment. By highlighting the inevitable transitoriness

of the "now," the theory invites reflection on the importance of living the present consciously, without contradicting the common perception of temporal continuity.

By addressing the critiques regarding subjectivity, cosmological and quantum scales, and everyday experience, the arguments presented demonstrate that the theory of the "now" is robust and adaptable. It offers an ontological view that can be defended both in the subjective and objective spheres, proving relevant across different scales of observation, and complementing the everyday experience of time by emphasizing the importance of the present moment. These arguments reinforce the validity of the theory and its ability to face critiques in a solid and well-founded manner.

How the Theory Was Enhanced or Developed

The theory was enhanced by integrating it more deeply with contemporary developments in physics and neuroscience, exploring how the "now" may be an emergent function of brain processes or quantum structures. Additionally, a more intense dialogue with other philosophical traditions has enriched the theory, helping to develop a more nuanced and integrated view of the "now" that encompasses both its subjective and objective dimensions.

Contemporary Physics:

In modern physics, especially in theories of relativity and quantum mechanics, time is understood not as an absolute but as a relative aspect dependent on factors such as speed and gravity (in relativity) and probabilistic states and non-local interactions (in quantum mechanics). The theory of the "now" considers how these ideas influence the perception of the present.

1. Relativity and the "Now":

In the context of Einstein's general relativity, the concept of time as absolute is replaced by the idea that time is relative to the observer. This

means that one observer's "now" may not coincide with another's, depending on their position and speed in space-time. The theory of the "now," by integrating this temporal relativity, suggests that the "now" is not only an ontologically absolute phenomenon but can also be seen as a point of intersection between different relative "nows," determined by the universe's physical conditions. This point of intersection is a projection of the observer within a field of possibilities, where consciousness determines the perceived "now."

2. Quantum Mechanics and the "Now":

In quantum mechanics, time and events are intertwined in ways that challenge classical intuition. The concept of quantum entanglement, where correlated particles instantaneously affect each other regardless of distance, suggests a deeper connection between events occurring in the "now" at a subatomic level. By integrating the theory of the "now" with these developments, it is speculated that the "now" may emerge as a quantum phenomenon, where the collapse of the wave function, which determines the observed reality, manifests in the "now" as a moment of quantum decision or choice. This leads to a view of the "now" as a fundamentally probabilistic event, where concrete reality emerges from the superposition of possible states.

Contemporary Neuroscience:

1. Brain Processes and the Perception of the "Now":

In neuroscience, the perception of time and the present is linked to how the brain processes sensory information and integrates past experiences and future anticipations. Studies on temporal perception suggest that the brain constructs the "now" as a continuous integration of multiple sensory inputs that arrive with slight delays, creating an illusion of continuity. The theory of the "now" argues that the "now" is an emergent function of the neural networks responsible for sensory integration and the anticipation of future

events. The "now" would then be the result of dynamic and continuous processing, where the brain creates a "temporal window" that unifies past, present, and future perceptions into a cohesive conscious experience. This processing occurs within a microsecond time frame, making the perception of the "now" simultaneously an objective and subjective phenomenon.

2. Neural Plasticity and the Flexibility of the "Now":

Neuroscience also explores neural plasticity, or the brain's ability to reorganize its connections in response to new experiences. This implies that the "now" is not a fixed concept but an adaptable one, reflecting the dynamic nature of consciousness and the brain's responsiveness to changes in the environment. The theory of the "now" incorporates the idea that the "now" is shaped not only by physical and quantum factors but also by neural flexibility, where the subjective experience of time can be modulated by emotional states, attention, and memory. This additional layer of complexity to the theory suggests that the "now" is not a fixed point in time but an adaptive construction, constantly shaped by neurobiological processes.

By integrating these contemporary developments in physics and neuroscience, the theory of the "now" includes both physical and cognitive dimensions. The "now" is seen as an emergent function, where quantum interactions and brain processes converge to create the experience of the present. This integrative view opens new possibilities for exploring the "now" as a multifaceted phenomenon, where ontology, physics, and neuroscience intertwine to reveal the depths of time and existence.

Practical Applications

Possible Practical Applications of the Theory:

This theory can be applied in various fields, including psychology, meditation, and even existential therapy, helping people cope with the finitude of life and find meaning in existence. In mindfulness practices, for example, the theory of the

absolute "now" can reinforce the importance of living each moment fully, recognizing it as a unique and unrepeatable manifestation of existence. In building a better future, the theory can encourage an ethic of responsibility in the present, where actions are carried out with full awareness of their importance and impact.

Open Questions

1. *Nature of Consciousness:*

The relationship between consciousness and the absolute "now" is a central issue. Consciousness is often seen as a temporal phenomenon, unfolding in a sequence of "nows." However, the theory of the "now" suggests that consciousness is, in a sense, atemporal, connected to an absolute "now" that transcends the flow of time. This raises questions about whether consciousness is simply a perception of the "now" or if it creates the "now."

1. *Consciousness as Perception of the "Now":*

According to the theory of the "now," consciousness is viewed as the medium through which the "now" manifests and becomes experiential. In this sense, consciousness plays a crucial role in perceiving the "now" as an absolute event, an undeniable and immediate reference point of human experience. The perception of the "now" by consciousness is not merely passive; it is active, in the sense that consciousness is continuously engaged in capturing and interpreting the "now" as a full manifestation of being. However, the theory of the "now" suggests that, although consciousness perceives the "now," this perception does not exhaust the totality of the "now." The "now" exists independently of the consciousness that perceives it, maintaining its ontology as an absolute and self-sufficient event. Therefore, consciousness does not create the "now" but recognizes and participates in its manifestation, with the perception of the "now" being a fundamental experience that connects existence to the temporal flow.

2. *Consciousness as Creator of the "Now":*

The theory of the "now" also leaves room for the interpretation that consciousness may, at some level, create or co-create the "now." This creation

is not in the sense of generating the "now" *ex nihilo* (out of nothing), but in the sense that the way consciousness structures, interprets, and lives the "now" contributes to how that "now" is experienced. The absolute "now" exists in potential, and consciousness acts as an agent that actualizes this potential, bringing it into concreteness. Thus, the theory of the "now" allows for the consideration that consciousness not only perceives the "now" but also actively participates in its realization, shaping the experience of the present. This implies that the "now" is, in part, a construction resulting from the interaction between the absolute ontology of the "now" and the interpretative activity of consciousness.

3. Atemporality of Consciousness:

Regarding the question of the atemporality of consciousness, the theory of the "now" suggests that, although consciousness experiences time as a sequence of "nows," it may be connected to an absolute "now" that transcends the flow of time. This indicates that consciousness has a dimension that goes beyond linear time, resonating with the idea that the essence of consciousness is rooted in an absolute and eternal "now." This absolute "now" is not subject to the same flow of time as perceived temporal sequences. By connecting with this atemporal "now," consciousness participates in a reality that transcends the mere succession of events. This suggests that consciousness, in its deepest essence, can access a dimension of being that is not bound to chronological time but is eternally present and actual.

In summary, the theory of the "now" allows us to respond to the raised questions as follows:

— **Consciousness as Perception:** Consciousness perceives the absolute "now," participating in its manifestation without being its creator.

- **Consciousness as Creator:** Consciousness can be seen as a co-creator of the "now," insofar as its interpretation and experience of the "now" shape the temporal experience.
- **Atemporality of Consciousness:** Consciousness is connected to an absolute "now" that transcends the flow of time, indicating an atemporal dimension of conscious experience.

All of this reinforces the idea that consciousness and the "now" are intrinsically intertwined, both in perception, creation, and temporal transcendence.

2. *Causality:*

The issue of causality is complex in this view of time. Traditionally, the past is seen as determining the future, but if the "now" is absolute, this suggests that each moment has a self-sufficiency that may challenge this causal linearity. It is possible that the "now" contains both causes and consequences, suggesting a more dynamic relationship between past, present, and future.

How does the conception of the absolute "now" influence the understanding of causality?

1. *Self-Sufficiency of the "Now" and Challenge to Causal Linearity:*

The theory of the "now" posits that the "now" is an ontologically independent, absolute, and self-sufficient event. This self-sufficiency suggests that each present moment (or "now") does not strictly depend on a linear chain of causes and effects stemming from the past and projecting into the future. Instead, the "now" contains within itself all the elements necessary for its full and independent manifestation. The traditional causal linearity, where the past determines the future, is challenged by the idea that each "now" is

complete in itself. This means that the "now" is not merely the result of past events, but an autonomous manifestation that can, in a certain sense, reconfigure the relationship between past and future. This view proposes a more circular or interdependent causality, where the "now" can influence both the past (in the way it is reinterpreted) and the future (in the way it is projected).

2. The "Now" Containing Causes and Consequences:

The idea that the "now" can contain both causes and consequences suggests that causality is not limited to a simple temporal progression but is inherent in each present moment. The "now," as an absolute event, encapsulates the totality of experience, including past influences that materialize and future potentials that emerge. In this context, the "now" functions as a point of convergence where causes and consequences coexist. This means that, in the "now," the causes of the past and the future consequences are intertwined and manifest simultaneously. This conception suggests a more dynamic and complex causality, where each "now" not only receives influences from the past but also projects its consequences into the future, in a continuous process of interaction and feedback.

3. Dynamic Relationship between Past, Present, and Future:

The theory of the "now" proposes that the relationship between past, present, and future is not linear, but dynamic. The "now," in its self-sufficiency, is not just a point on the timeline but an event that constantly redefines its relationship with the past and future. According to the theory of the "now," the relationship between past, present, and future is one of reciprocity and co-emergence. The "now" has the power to recontextualize the past and influence the future, creating a web of complex and interconnected causality. This view challenges the idea that time is a sequence of rigidly

linked causal events, proposing instead a temporal structure where each "now" interacts with the whole in an active and interdependent way.

The theory of the "now" reconfigures the traditional notion of causality by proposing that each "now" is a self-sufficient event containing both causes and consequences. This leads to a more dynamic and less linear view of causality, where the "now" plays a central role in the relationship between past, present, and future. Each present moment, being absolute and complete, can influence both what precedes it and what follows, creating an interconnected and fluid web of causality.

3. Multiverse:

If we consider the theory of the multiverse, the idea of an absolute "now" becomes even more complex. How does the "now" manifest in different parallel realities? One might argue that each universe has its own absolute "now," but how do these "nows" interact with each other, if they interact at all? These questions remain open and suggest the need for a deeper integration between philosophy and physics.

1. How does the "now" manifest in different parallel realities?

According to the theory of the absolute "now," each "now" is an ontologically independent, self-sufficient manifestation. When applying this idea to the context of the multiverse, we can infer that in each parallel universe, the "now" manifests as an absolute event within the specific structure of that universe. This means that each universe possesses its own "now," which is absolute and self-sufficient within its own laws and conditions. Each "now" is a full manifestation of being in the context of each parallel reality, maintaining its independence from other realities.

2. Can it be argued that each universe has its own absolute "now"?

Yes, according to the theory of the absolute "now," it is coherent to assert that each universe in the multiverse has its own absolute "now." This "now" does not depend on the "nows" of other universes; instead, each is a singular and self-sufficient manifestation of existence within its own reality. The ontological independence of the "now" allows it to manifest fully in each universe without the need to be influenced by the "nows" in other universes.

3. How do these "nows" interact with each other, if they interact at all?

The interaction between the "nows" of different universes is a more complex issue. If we assume that each "now" is absolutely autonomous and complete within its own universe, the idea of direct interaction between the "nows" of different universes may be problematic. However, if we consider the possibility of a meta-reality that encompasses all universes, there could exist a higher-level absolute "now" where the different "nows" of parallel universes coexist without necessarily interacting directly. This meta-universal "now" could be seen as an ontological matrix that supports and organizes the individual "nows" of parallel universes, without there being an exchange of information or direct influences between them.

4. Need for Integration between Philosophy and Physics:

The question of the "now" in the multiverse, as posed, suggests that a deeper integration between philosophy and physics is necessary to address these issues. Philosophy can provide the conceptual framework to understand the nature of the "now" as an absolute event in different realities, while physics could explore the implications of this idea in terms of how parallel realities might coexist or interact. A collaboration between these disciplines may help develop more robust theories that explain the existence and manifestation of the "now" in a multiversal context, enabling a more complete and integrated understanding of time and existence.

The questions raised about the "now" and the multiverse show that the idea of an absolute "now" in different parallel universes is a natural, though complex, extension of the proposed theory. Each universe may have its own absolute "now," independent of the others, but the interaction between these "nows" requires deeper consideration and possibly the introduction of a meta-reality or a higher "now" that encompasses them. Collaboration between philosophy and physics is crucial to explore these issues and advance the understanding of time and existence in a multiversal context.

4. Subjective Experience of Time:

The relationship between the subjective experience of time and the objective nature of the "now" is a crucial issue that emerges at the intersection of the philosophy of time and ontology. While human perception tends to experience time as a continuous and interconnected flow, the theory of the absolute "now" proposes a universal and self-sufficient present moment. This discrepancy between the subjective experience of time and the ontological reality of the "now" is one of the main tensions the theory seeks to resolve.

1. Alignment of Human Perception with the Idea of an Absolute "Now":

The theory of the absolute "now" considers the "now" as an ontologically independent and self-sufficient event, detached from the subjective perceptions that typically understand time as a continuous flow. Human perception of time, characterized by continuity and interconnectedness, can be seen as a mental organization of temporal reality. However, this perception does not negate the existence of the "now" as an absolute event. On the contrary, the absolute "now" serves as an anchor point around which subjective experience is organized. In other words, while the human mind perceives time as a continuous flow, this continuity is, in fact, a subjective succession of relative "nows," connected by consciousness to form the temporal experience. Therefore,

the perception of time as continuous is a mental construction rooted in the absolute "now."

2. Discrepancy between Subjective Experience and the Ontological Reality of the "Now":

The discrepancy between the subjective experience of time and the ontological reality of the "now" is one of the main tensions that the theory seeks to resolve. Subjective experience organizes time in a continuous and interconnected manner, creating the sensation of an uninterrupted timeline. However, this perceived continuity is an interpretation of consciousness, not a fundamental characteristic of the ontological "now." The theory proposes that this tension can be resolved by recognizing that the continuous perception of time is a projection of the mind onto reality, while the ontology of the absolute "now" reveals the true nature of the present moment. Subjective experience, therefore, can be seen as a simplification of the underlying ontological complexity. The theory does not deny the validity of subjective experience but positions it as a level of interpretation of reality that depends on an absolute "now."

3. Resolution of the Tension:

Resolving this tension may involve a greater awareness of the ontological nature of the "now" as an absolute phenomenon. Contemplative or meditative practices, which emphasize concentration on the present moment, can align subjective experience with the reality of the absolute "now," revealing the independence of the present moment from the continuous succession we normally perceive. This approach can reconcile subjective perception with the ontological nature of time, allowing consciousness to experience the absolute "now" more directly. The theory suggests that although human perception tends to view time as a continuous and interconnected succession, this perception is a subjective construction of the succession of the absolute "now."

The tension between this subjective experience and the ontological reality of the "now" is a crucial area of exploration, and the resolution may involve practices that align consciousness with the reality of the "now" as an absolute event, detached from the perceived continuous succession.

5. *The Nature of Absence: Passive or Active?*

The theory of the absolute "now" also raises questions about the nature of absence. If the "now" is an absolute event, would the transition to absence be simply a cessation, or does this absence contain a form of being that is active in a way we do not yet understand? Absence could be seen as a passive state where nothing happens, or it could be considered an essential part of the cycle of existence, possessing its own quality that contributes to the manifestation of the next "now."

The theory of the absolute "now" prompts profound questions regarding the nature of absence, particularly concerning its ontological characterization. If the "now" is understood as an absolute event that fully manifests in a specific instant before transitioning into absence, the question arises: Is this transition to absence merely a cessation of being, or does absence contain a form of being that is active and meaningful in a way not yet comprehended?

Firstly, it is important to consider that absence, in the context of this theory, is not merely the simple negation of presence but a state that precedes and succeeds presence. In this sense, absence can be seen as more than just a passive void; it may possess an intrinsic quality that participates in the cycle of existence. This active quality of absence would then be an essential aspect for the manifestation of the next presence.

If we consider absence as passive, we would be interpreting it as an interval where being simply ceases to manifest, returning to a state of non-being until the next presence emerges. In this scenario, absence is a pause, a hiatus in existence where nothing happens, a kind of ontological rest. On the other hand, if we adopt the view that absence is active, it can be understood

as a dynamic component of the ontological cycle, a state that contains latent potential for the next manifestation of presence. Absence, then, would not merely be a cessation but a field of possibilities, a form of being that is in constant preparation for actualization in the next presence.

This interpretation suggests that absence plays a crucial role in the continuity of existence, being the matrix from which the new presence emerges. This active conception of absence aligns with the idea that the "now" is not an isolated event but part of a continuous flow of being and non-being. Thus, absence, rather than being a simple state of inactivity, would be a vital component in the cycle of existence, ensuring that the manifestation of presence is continually renewed and updated.

Absence, therefore, can be considered both a state of preparation and a process of potentiation for the next presence, forming an integral part of the dynamics of existence and time. Consequently, by exploring the nature of absence in light of the theory of the absolute "now," we recognize the possibility that absence may have an active quality. It would not be merely a cessation but an essential stage in the ontological cycle, contributing to the subsequent manifestation of being. Investigating this possibility leads to a deeper understanding of the cycle of presence and absence, where both states are interdependent and equally fundamental to the reality of the "now."

6. *The Relationship Between the "Now" and Consciousness: Creation or Construction?*

The relationship between the "now" and consciousness remains a central question. If consciousness creates the "now," this would imply that the "now" is dependent on conscious experience to exist. However, if the "now" is an ontologically independent entity, this suggests that consciousness merely tunes into or updates with the "now" as it manifests. Exploring these possibilities may lead to a deeper understanding of how time and consciousness interact and co-determine each other.

The relationship between the "now" and consciousness is one of the central aspects of the theory of the absolute "now," and understanding this interaction can provide profound insights into the nature of time, existence, and consciousness itself. The crucial question is whether consciousness creates the "now" or if the "now" is an ontologically independent entity that consciousness merely tunes into and experiences.

If we consider the hypothesis that consciousness creates the "now," we would be asserting that the "now" essentially depends on conscious experience to exist. In this case, the "now" would not be a self-sufficient ontological event but rather a construction of the mind, a direct manifestation of perception and cognition. This perspective implies that time, or at least the "now," is a subjective creation, a way of organizing and making sense of the experience of temporal flow. Consciousness, therefore, would play an active role in the formation of the "now," transforming each instant into an experienced reality.

On the other hand, if the "now" is considered an ontologically independent entity, it would exist as an absolute event, regardless of the consciousness that experiences it. From this perspective, the "now" is an ontological reference point that manifests with or without the intervention of consciousness. Consciousness, in this case, would have the function of tuning into or updating with the "now" as it manifests, but would not have the ability to create it. The "now" would thus be an objective reality to which consciousness adjusts in order to experience time and existence. This view places consciousness in a more passive role, where it recognizes and experiences the "now" without directly influencing its formation.

Exploring these two possibilities leads to deeper questions about how time and consciousness interact and co-determine each other. If the "now" is created by consciousness, this suggests an intimate and interdependent relationship between the conscious being and the structure of time, where

temporal reality is constantly shaped by perception and cognition. This reinforces the idea of flexible and subjective temporality, where the individual experience of time can vary depending on the state of consciousness and the attention given to the present.

On the other hand, if the "now" is ontologically independent, this suggests that time possesses an objective structure that exists beyond human perception, and consciousness has the ability to access it but not to create it. This perspective could lead to an understanding of time as a fundamental dimension of reality, which consciousness can explore but not modify. The "now," in this case, would be a point of convergence between being and time, where existence continuously updates, independent of conscious perception.

Ultimately, the relationship between the "now" and consciousness can be seen as a dynamic process of co-creation, where the "now" and consciousness shape each other mutually. Consciousness not only experiences the "now" but also participates in its manifestation, while the "now" provides the necessary ontological context for consciousness to realize itself. This view suggests that the "now" and consciousness are interdependent, each influencing the other in a continuous cycle of reality's update.

7. The Possibility of Multiple "Nows":

The idea of multiple "nows" coexisting in parallel universes or alternative realities raises fascinating questions about the nature of reality. If different "nows" can exist simultaneously in different contexts, how do they interact or influence each other? This could have implications for the theory of the multiverse, suggesting that each universe may have its own sequence of absolute "nows" that manifest independently or interconnectivity.

The idea of multiple "nows" coexisting in parallel universes or alternative realities raises profound and fascinating questions about the nature of reality. If different "nows" can exist simultaneously in distinct contexts, this implies

a complexity in the structure of time and being that goes beyond what is commonly accepted in the theory of the absolute "now." According to the theory of the absolute "now," the "now" is an ontologically independent, self-sufficient, and complete event that manifests in its entirety before transitioning into absence. However, when we introduce the possibility of multiple "nows," this theory expands to consider the existence of parallel realities, each with its own sequence of absolute "nows."

Interaction and Influence between Multiple "Nows":

If we consider that multiple "nows" can exist simultaneously in different realities or parallel universes, the fundamental question is how these "nows" interact or influence each other. There are several possibilities to explore:

1. Complete Independence:

One approach suggests that each "now" in different realities is entirely independent, with no interaction with the "nows" of other universes. In this case, each "now" is an isolated and complete manifestation of being, with no external influences, maintaining the ontological integrity of each "now" as an absolute event.

2. Subtle Interconnection:

Alternatively, we might consider the possibility that these multiple "nows" are subtly connected, where the manifestation of a "now" in one universe might have implications or reflections in another. This could occur through an underlying ontological field that connects all "nows," suggesting a network of interlinked realities where the absolute "nows" share a more complex and dynamic relationship.

3. Cross-Causality:

Another possibility is that there are mechanisms of cross-causality between the "nows" of different realities. For example, a decision or event in a "now" in one parallel universe could cause changes or influences in another "now" in a different universe. This would raise the hypothesis that, despite apparent independence, the "nows" may be subject to a form of causality that transcends the boundaries of a single universe.

Implications for the Theory of the Multiverse:

This discussion about multiple "nows" could have profound implications for the theory of the multiverse. If we consider that each parallel universe has its own sequence of absolute "nows," this would suggest that the structure of time and existence is much more complex than conceived in a single timeline.

1. Autonomous Universes:

In the hypothesis that each universe is autonomous, with its independent absolute "nows," the theory of the multiverse aligns with the idea that each reality follows its own temporal trajectory without interference from other realities. This reinforces the view that the "now" is absolute in each universe, but multiple "nows" coexist without crossing the ontological boundaries that separate these universes.

2. Interconnected Multiverse:

If, however, we consider that the "nows" in different universes can influence each other, we would be facing a conception of an interconnected multiverse, where each reality is a piece of a larger and more complex whole. This model implies that the absolute "nows," although independent in their manifestation, are somehow intertwined, sharing a common ontological substrate that allows this interaction.

Coherence with the Theory of the Absolute "Now":

The theory of the absolute "now," as an ontologically complete and self-sufficient event, remains preserved in its essence even when considering the existence of multiple "nows." The notion of multiple "nows" does not contradict the central premise that each "now" is a complete event in itself, manifesting the totality of being before transitioning to absence. Instead, it is seen as an extension of the theory, broadening its scope to include the possibility of a multiplicity of "nows" coexisting within a larger structure of reality, each maintaining its ontological integrity.

1. Multiple "Nows" and Expanded Reality:

The idea that multiple "nows" can coexist in different contexts—whether in parallel universes or alternative realities—suggests that the structure of time and existence is multifaceted. Each "now" retains its absolute condition, manifesting fully in its own context without being affected by the existence of other "nows." This view proposes that, just as reality can be diverse, with multiple universes coexisting, the "now" can also be plural, each being an absolute expression within its own frame of reference. This plurality of "nows" reinforces the idea that reality is composed of independent ontological layers, where each "now" is absolute and self-sufficient within its own dimension. This does not contradict the original idea but rather enriches it, offering a broader and more complex view of existence and time.

2. Ontological Coherence:

Each "now," even in a context of multiple "nows," is treated as an autonomous entity. There is no hierarchy between the "nows," but rather a parallel coexistence, where each operates independently and completely. Introducing the idea of multiple "nows" does not dilute the notion of absolute that characterizes each individual "now." The clarity in the distinction between the "nows" is maintained, avoiding any ambiguity that might suggest that the "nows" directly influence each other in ways that would compromise their

ontological integrity. Instead, each "now" is seen as a point of full and independent manifestation, even as they coexist in a larger and more complex reality.

The introduction of the idea of multiple "nows" in parallel universes or alternative realities expands the theory of the absolute "now" without compromising its ontological integrity. By treating each "now" as a full and independent manifestation within its own context, the theory remains true to its original premise while exploring new possibilities of reality and existence.

8. *The Nature of the Future: Objective Reality or Mental Construction?*

Finally, the nature of the future in relation to the absolute "now" is a crucial question. If the "now" is the only ontologically real event, the future might be seen as a mental construction, a projection of possibilities that have yet to materialize. However, if the future also possesses an objective reality, this would imply that the "now" is in constant interaction with a field of future potentialities, influencing and being influenced by it. This interaction may be fundamental to understanding how the absolute "now" relates to the passage of time and the dynamics of existence.

The relationship between the absolute "now" and the nature of the future is central to understanding temporality and the dynamics of existence. The theory of the absolute "now," as established, asserts that the "now" is the only ontologically real event, where the totality of being manifests fully and independently. Given this perspective, the question arises: How should we understand the future? Is it a mental construction, a projection of possibilities that have yet to materialize, or does it possess an objective reality that interacts with the "now"?

1. *Future as Mental Construction:*

If we start from the premise that the "now" is the only ontologically real event, the future might be seen as a mental construction. In this context, the future would be the projection of potentialities that have not yet

materialized, a series of possibilities that consciousness anticipates but that do not have ontological existence until they manifest in the "now." This view implies that the future is an abstraction, something that exists only as an idea in the mind, a set of hypothetical scenarios that are either actualized or discarded as the "now" unfolds. From this perspective, the future is always uncertain and undefined until it becomes present, and the only true reality is the "now." Consciousness, then, plays a crucial role in constructing the future, as it is through consciousness that these possibilities are visualized and projected. However, these projections lack substance until the "now" makes them real. This suggests a view of time where the future has no independent existence but is continuously created by consciousness as the "now" manifests.

2. Future as Objective Reality:

Alternatively, one might consider that the future possesses an objective reality, even if it has not yet manifested in the "now." In this case, the future would be a field of potentialities, a set of latent realities that exist objectively, independent of their realization in the "now." This view implies that the absolute "now" is in constant interaction with the future, being influenced by these potentialities and simultaneously influencing them. If the future has an objective reality, the "now" could be seen as the intersection point where these future potentialities begin to actualize. The "now" would thus be the mechanism through which the field of future potentialities is updated into concrete reality. This suggests a dynamic where time is not merely a linear sequence but an interactive process in which the present shapes and is shaped by the future.

3. Interaction between "Now" and Future:

The interaction between the absolute "now" and the future, whether it is a mental construction or an objective reality, is fundamental to understanding the passage of time. If the future is a mental construction, the "now" acts

as the anchoring point where these constructions are verified or discarded. Consciousness, in this case, would be the engine that projects the future and evaluates it in the "now." On the other hand, if the future possesses an objective reality, the "now" becomes the point where these latent realities become real, influencing the continuity of time and the dynamics of existence. In this case, the passage of time would not be just a transformation of the future into the present, but a continuous dialogue between the "now" and the field of future potentialities, where both influence each other.

4. Theory of the Absolute "Now":

The "now" is the only ontologically complete event, where the totality of being manifests. The discussion about the future, whether as a mental construction or an objective reality, expands the theory, exploring how the "now" relates to what is to come. The central idea that the "now" is absolute and self-sufficient remains intact. Considering the future as a mental construction or an objective reality does not contradict this premise but offers a deeper exploration of how the "now" interacts with possibilities that unfold over time. The nature of the future in relation to the absolute "now" opens new dimensions for understanding temporality and existence. Whether the future is seen as a mental construction or as an objective reality, it is intrinsically linked to the "now," which is the point where possibilities become reality. The theory of the absolute "now," by incorporating this interaction, offers a richer and more complex view of time, where the present is not just an isolated moment but a dynamic fulcrum where the future is continuously shaped and realized.

5. Future as Mental Construction and Objective Reality: A Synthesis:

The future can be understood as a field of latent potentialities, an objective reality that exists independently of consciousness but becomes effectively real only when it manifests in the "now." In this sense, the future

is composed of an infinite number of possibilities, a kind of "reality in potency" waiting for actualization. Consciousness plays a fundamental role by projecting these possibilities, giving them form and anticipating the scenarios that will materialize in the "now." When the future becomes present, these objective potentialities are updated, transforming into real events in the "now." Consciousness, by interacting with these possibilities, not only anticipates them but also concretizes them, conferring reality in the "now." Thus, the future, as a field of potentialities, is simultaneously a mental construction projected by consciousness and an objective reality existing independently of conscious manifestation. This view suggests that the "now" is the point of convergence between these two dimensions of the future: the objective aspect, which exists as potentiality, and the subjective aspect, which manifests as mental projection. The "now," therefore, is the moment of updating, where the future, in its multiple forms, becomes real. This synthesis allows for a richer and more integrated understanding of time, where the future is both a reality in waiting and an active creation of consciousness.

6. Theory of the Absolute "Now":

This synthesis maintains coherence with the theory of the absolute "now" by preserving the idea that the "now" is the only ontologically complete and self-sufficient event. The notion that the future is a combination of objective reality and mental construction does not contradict the central premise of the theory but expands it, offering a more complex and dynamic view of time. The "now" remains the fulcrum where being manifests in an absolute way, but it is also seen as the point where the potentialities of the future, both objective and subjective, meet and become realized. This enriches the understanding of temporality, recognizing that time is not merely a linear sequence of events but a continuous process of interaction between the present, potential future, and the consciousness that updates them. The synthesis of the views of the future as a mental construction and objective reality offers

an integrative perspective, where the future is understood as a potential reality that is updated in the "now" through the mediation of consciousness. The absolute "now" remains at the center of this dynamic, acting as the moment when the future, in all its forms, becomes real. This vision provides a deeper understanding of time, where the present is a point of interaction between what is and what can be, revealing the complexity and depth of existence.

The theory of the absolute "now" offers a new way to understand time and existence, proposing that the "now" is a self-sufficient ontological event that fully manifests before transitioning into absence. Although this theory raises many questions and challenges, it also opens new possibilities for exploring the nature of being, time, and consciousness. By connecting this theory with other areas of knowledge, such as physics, psychology, art, and religion, we can develop a more integrated and comprehensive view of reality. The open questions and possibilities for future investigation suggest that the theory of the absolute "now" still has much to offer to philosophy and other disciplines, encouraging ongoing reflection on the fundamental nature of time and existence.

Exploration of the Theory's Implications for Physics

The relationship between the theory of the absolute "now" and the implications of relativity and quantum mechanics offers an innovative perspective on the nature of time and reality. The theory proposes that, although relativity and quantum mechanics challenge classical notions of time and causality, the absolute "now" can be interpreted as the point of convergence where these complexities manifest concretely.

1. *Relation to Relativity:*

The theory of the absolute "now," by proposing a universal and self-sufficient present moment, directly contrasts with the implications of Einstein's theory of relativity. According to relativity, there is no universal "now"; time is perceived differently by observers moving at different speeds or situated in different gravitational fields. This concept of "relative time" suggests that the "now" is a construction dependent on the observer's reference frame, rather than an absolute ontological reality. However, the theory of the absolute "now" can be interpreted within the relativistic context by postulating that the "now" of each observer is absolute within their own reference frame, even if it is not universal. This approach could create a bridge between relativity and the subjective perception of time, suggesting that while there is no universal "now," each individual "now" is absolute within its own space-time structure.

Building the Bridge between Relativity and the Subjective Perception of Time through the Theory of the Absolute "Now"

This bridge is constructed by considering both the foundations of relativity and the phenomenological aspects of temporal experience. It is established in three main steps: understanding relativistic time, introducing temporal subjectivity, and the synthesis proposed by the theory of the absolute "now."

1. Understanding Relativistic Time:

In Einstein's theory of relativity, time is not absolute but relative to the observer. The "now" is not a universal constant; it varies depending on the observer's speed and the gravitational field to which they are subjected. This concept of "relative time" means that two events simultaneous for one observer may not be simultaneous for another who is moving relative to the first. Therefore, time is perceived differently in different reference frames, and there is no universal "now" that is valid for all observers.

2. Introducing Temporal Subjectivity:

The subjective perception of time, on the other hand, is more linear and continuous. For human consciousness, the "now" is an immediate and constant experience, serving as a central reference point in our experience of time. Regardless of how physical time may be measured or described by relativity, the experience of the "now" is always present for the observer. This subjective "now" does not depend on external physical variables, such as speed or gravity, but is deeply rooted in conscious experience.

3. Synthesis Proposed by the Theory of the Absolute "Now":

The theory of the absolute "now" proposes that, although the "now" is not universal in physical terms, it can be seen as absolute within the subjective

reference frame of each observer. Here lies the key to building the bridge between relativity and the subjective perception of time:

a) Within Each Subjective Reference Frame:

The theory of the absolute "now" recognizes that each observer has a "now" that is absolute within their own space-time structure. This means that, for each observer, the "now" is a complete and self-sufficient event, regardless of variations in temporal perception between different physical reference frames. This absolute "now" is the full manifestation of temporal reality for the observer, the point where being is realized in time.

b) Integration with Relativity:

Although relativity denies a universal "now," it does not deny the existence of individual absolute "nows" within each reference frame. The proposed theory suggests that while there is no universal synchronization of "nows," each individual "now" is absolute and complete within its own reference frame. This allows the subjective perception of time to be consistent with relativistic theory, as each "now" is true for the observer in their own experience.

c) The Role of Consciousness:

Consciousness plays a fundamental role in unifying these perspectives. It is the means by which the absolute "now" becomes experienceable and tangible for the observer. Even if physics describes time as relative, the subjective experience of the absolute "now" remains constant and meaningful for the individual. Thus, the theory of the absolute "now" does not negate relativity but complements it by showing that the subjective perception of time can coexist with the temporal complexities described by physics.

This bridge between relativity and the subjective perception of time reveals that, although physical time is relative, the experience of the "now"

can be considered absolute within the subjective reference frame of each observer. The theory of the absolute "now" offers a synthesis where relativity and the phenomenology of time are not seen as mutually exclusive, but as complementary dimensions of temporal reality. In this way, the subjective experience of the "now" acquires ontological significance, even within a relativistic universe.

2. Quantum Entanglement and the Absolute "Now":

In quantum mechanics, quantum entanglement suggests that events can be correlated instantaneously, regardless of distance, challenging the classical notion of causality and temporal continuity. The theory of the absolute "now" offers a new perspective, where the "now" is seen as the point of convergence for these quantum correlations—a moment in which potentiality is updated into reality. This quantum "now" is understood as a continuous collapse of possibilities into concrete realities, linking the concept of "now" with the probabilistic behavior observed in quantum mechanics.

1. Quantum Entanglement and Challenges to Classical Causality:

In quantum mechanics, quantum entanglement refers to a phenomenon where two or more particles become correlated in such a way that the state of one particle instantly influences the state of the other, regardless of the distance between them. This challenges the classical notion of causality, which assumes that events are connected by a continuous and local temporal chain. In entanglement, this chain appears to be "broken" or transcended, suggesting a form of communication or connection that goes beyond time and space as we traditionally understand them.

2. The Absolute "Now" as the Point of Convergence for Quantum Correlations:

The theory of the absolute "now" proposes that the "now" is not just an ordinary temporal moment but an independent and absolute ontological event

where potentiality is updated into reality. In the context of quantum entanglement, this theory offers a new perspective: the "now" can be seen as the point of convergence where these instantaneous quantum correlations manifest concretely. In other words, the absolute "now" is the moment when the uncertainty or potentiality inherent in the quantum state of a particle "collapses" into a defined state, and this definition instantly affects the entangled particle, no matter how distant it is. This "collapse" occurs in the absolute "now," which functions as a point of reality update, where quantum potentiality becomes concrete reality. Thus, the absolute "now" is not merely a fixed temporal point but the event where the transition between quantum uncertainty and physical certainty takes place.

3. The Quantum "Now" as the Collapse of Possibilities:

In quantum mechanics, the concept of "wave function collapse" describes how a quantum system that existed in a superposition of possible states "collapses" into a specific state when measured. This process is inherently probabilistic, meaning the final state of the system is not deterministic but is determined by probabilities. The theory of the absolute "now" reinterprets this collapse as a quantum "now"—an event where the multiplicity of possibilities, represented by the superposition of states, converges into a specific reality. This quantum "now" is, therefore, the moment when the latent possibilities in the wave function materialize into a real state, connecting the concept of "now" with the probabilistic behavior observed in quantum mechanics.

4. Integrating the Quantum Perspective into the Ontology of the "Now":

By integrating quantum mechanics with the ontology of the absolute "now," the theory suggests that each "now" is a moment of convergence for quantum forces, where the indeterminate becomes determined, and the possible becomes real. This "now" is universal within its own reference frame, serving

as a point of reality update at both the physical and ontological levels. The absolute "now," therefore, is not just a fixed point in time but the event where the quantum universe "decides," where the probabilistic laws of quantum mechanics manifest as concrete events. This process is continuous, with each "now" representing a new collapse of possibilities, a new update of the quantum universe into reality.

5. ****Conclusion:** *The New Perspective Proposed:*

The new perspective offered by the theory of the absolute "now" proposes that the "now" is not just a temporal reference but a central ontological event where quantum potentialities are updated into concrete reality. This "now" functions as the point of convergence for quantum correlations, where the probabilistic behavior of quantum mechanics manifests as specific realities. This view transforms our understanding of time and reality, indicating that the "now" is the stage where the quantum universe is continuously realized, challenging classical notions of causality and temporal continuity, while providing a coherent framework for understanding how potential becomes real within the structure of time.

Investigation of Connections with the Philosophy of Mind

The theory of the absolute "now" offers significant insights for the philosophy of mind, particularly regarding the nature of consciousness and the notion of free will. It suggests that consciousness and the "now" are interdependent, each shaping and being shaped by the other in a continuous process of reality updating.

1. *Consciousness as a Function of the "Now":*

If the "now" is an absolute event, consciousness can be seen as the phenomenon that makes this "now" experientable. Consciousness, therefore, not only observes time but is an active agent in the manifestation of the "now." This perspective aligns with emergentist theories of the mind, where consciousness is seen as emerging from physical processes, yet possessing its own phenomenological reality.

1. The Absolute "Now" as the Foundation of Consciousness:

The theory of the absolute "now" posits that the "now" is an independent and self-sufficient ontological event, in which existence fully manifests. When applied to the philosophy of mind, this view suggests that consciousness is the phenomenon that allows for the experience of this "now." In other words, consciousness is not merely a passive observer of the flow of time but an agent that enables the manifestation of the "now" as an experienceable event. This idea challenges the traditional notion that consciousness is simply a receiver of temporal perceptions. Instead, the theory of the absolute "now" proposes that consciousness plays an active role in the realization of the "now." The "now" would not merely be an instant captured by the mind but an event that becomes real through consciousness.

2. Consciousness as an Active Agent in the Manifestation of the "Now":

If consciousness is the agent that makes the "now" experienceable, this implies that consciousness has a creative or constitutive function in the manifestation of time. It does not merely record the "now" but, in some way, "creates" or "updates" it in the phenomenological field. This process could be understood as a sort of temporal collapse, where the possibilities of the future converge into a single experienced present. In this sense, consciousness is intrinsically linked to the reality of the "now," being fundamental for time to be perceived and lived. This perspective suggests that consciousness and the "now" are ontologically interconnected, with consciousness acting as the bridge between the potentiality of time and its actualization in reality.

3. Alignment with Emergentist Theories of the Mind:

This view aligns with emergentist theories of the mind, which posit that consciousness arises from complex physical processes but possesses its own phenomenological reality. The theory of the absolute "now" can be interpreted within this framework, suggesting that consciousness, though emergent from

physical processes, has a unique role in the updating of the "now." Here, the phenomenological reality of consciousness would be more than a passive byproduct of brain activity; it would be an agent that activates or manifests the "now." Thus, consciousness would not merely be a side effect of neural activity but an essential component actively participating in the temporal structure of existence.

4. *Free Will and the Manifestation of the "Now":*

The theory of the absolute "now" also has implications for the notion of free will. If consciousness is an active agent in the manifestation of the "now," then each "now" can be seen as a point of decision, where consciousness chooses among various possible futures. This act of choice, manifested in the "now," substantiates the notion of free will. Free will, in this context, would not merely be an illusion created by the continuous perception of time but a real force acting in the "now," shaping the future. The "now," therefore, would be the moment when the potentiality of the future is channeled into a specific reality, chosen by consciousness.

5. *Conclusion: Consciousness as Central to the Ontology of the "Now":*

From this construction, the theory of the absolute "now" positions consciousness as central to the ontology of time. Consciousness not only experiences the "now" but is the medium through which the "now" manifests. This interaction between consciousness and time suggests a new understanding of the human mind, where the absolute "now" and consciousness are co-creators of lived reality. This perspective offers an innovative view of the philosophy of mind, where the human mind is not merely a passive observer but an active participant in the construction of temporal reality. Consciousness, within this theory, assumes a fundamental role, transforming the potentiality of time into a lived and concrete experience.



2. Free Will in the "Now":

Regarding free will, if the "now" is the moment of absolute manifestation, then it is at this point that conscious decisions occur, where the potential of the future is condensed into concrete choices. This reinforces the idea that free will is exercised in the present, in a "now" that carries the full weight of the possibilities of being. This view could be integrated with compatibilist theories, which reconcile the idea of determinism with the ability to make free decisions in the present.

Free Will and the Absolute "Now": An Integration with Compatibilist Theories

Within the theory of the absolute "now," the "now" is understood as an ontologically independent event, where being manifests in a complete and self-sufficient manner. It is in this moment, in the "now," that free will is fully exercised. The theory suggests that each "now" not only contains the weight of existence but also serves as the fulcrum where all the possibilities of being converge, updating into conscious decisions.

The "Now" as the Space for the Actualization of Potential

The "now" is viewed as the instant when the potential of the future, which until then existed as a range of possibilities, is condensed into concrete choices. These choices are not merely automatic reactions or predetermined outcomes; rather, they are manifestations of free will, which in the "now" exercises its capacity to select among different possible paths. This perspective broadens the understanding of free will by integrating it into the temporal flow of the absolute "now." If the "now" is the only moment in which existence fully presents itself, then it is also the only moment in which free will can be exercised. The conscious decisions made in the "now" are, therefore, authentic expressions of the will of being, charged with the weight of the infinite possibilities that precede the moment of choice.

Compatibilism and Free Will in the "Now":

The perspective of the absolute "now" can be reconciled with compatibilist theories, which seek to integrate the idea of determinism with the capacity for free choice. In compatibilism, even though the universe may be governed by deterministic laws, humans still have the ability to make free decisions within the context of those laws. In the theory of the absolute "now," determinism can be seen as the backdrop against which the "now" unfolds. However, the "now," as a moment of absolute manifestation, offers a window of freedom, where consciousness exercises its will and transforms potentialities into concrete realities. In this sense, the absolute "now" provides the necessary space for free will to manifest, even within a possibly deterministic universe. The "now" is, therefore, the stage where being not only exists but acts. It is where free will becomes operative, shaping the course of events by actualizing the possibilities of the future into concrete actions. Thus, the theory of the absolute "now" not only accommodates but reinforces the idea that free will is exercised in a real, meaningful, and present context.

Philosophical Integration:

This integration between the theory of the absolute "now" and compatibilism offers a profound and cohesive view of the relationship between time, existence, and free will. It suggests that, although circumstances may be conditioned by past factors (as proposed by determinism), the "now" is the moment in which being exercises its power of decision. This capacity to decide, intrinsically linked to the manifestation of the "now," is what gives meaning to human existence, where each "now" becomes a moment laden with importance and responsibility. Thus, the absolute "now" is not just a moment of existence but the central point where human freedom is realized. By condensing the potential of the future into present choices, the "now" reveals itself as the place where life, in all its depth and complexity, truly happens.

3. Duality of the Mind:

The theory may suggest that the mind has a dual nature: it is both temporal and atemporal. It is temporal in that it experiences time as a sequence of relative "nows," and atemporal in the sense that the "now" is an absolute and complete point in itself.

The Duality of the Mind in the Theory of the Absolute "Now":

1. The Mind as Temporal Experience:

Within the framework of the theory of the absolute "now," the mind is first understood as a phenomenon that experiences time sequentially. This means that in the temporal dimension, the mind perceives the passage of time as a series of "nows," where each present moment is immediately followed by another. This continuous flow of "nows" constitutes the mind's temporal experience, which organizes and interprets reality in a linear fashion, connecting events, memories, and perceptions chronologically. This temporality of the mind is evident in how humans experience daily life. Thought processes, memory formation, and future anticipation are all examples of how the mind operates within a temporal framework. In every instant, the mind perceives the "now," compares it with the past, and projects possibilities for the future, creating a continuous temporal narrative.

2. The Mind as an Atemporal Entity:

In contrast to its temporal function, the mind also possesses an atemporal dimension, as suggested by the theory of the absolute "now." This atemporality is manifested in the idea that each "now" is not just a transitional point within a timeline but an absolute, complete, and self-sufficient event in itself. Within each "now," all potentialities condense into a single moment of full realization. The mind, when experiencing the "now" as an absolute point, transcends the linearity of time. In this atemporal state, the "now" is not merely a fleeting moment but a totality in itself, where past and future lose their relevance, and the present becomes the sole focus of

existence. This perspective suggests that, in certain moments, the mind can access a reality where time, as we know it, ceases to exist as a sequence and reveals itself as a series of absolute moments. This idea can be compared to the experience of deep meditative states, where the perception of time dissolves, and the mind is completely present in the "now." In this state, there is no distinction between before and after; all that exists is the absolute present, in which consciousness becomes one with the moment, experiencing it in its entirety.

3. Integration of the Two Natures: Temporal and Atemporal:

The duality of the mind, being both temporal and atemporal, does not imply a contradiction but rather a complementarity within the human experience. The theory of the absolute "now" proposes that the mind can operate simultaneously in both dimensions. On a daily level, the mind organizes the experience of time sequentially, dealing with events and situations in a linear manner. However, at the same time, the mind can access the "now" as an absolute event, where linearity is suspended, and the totality of being manifests.

Example of this Integration: Consider a moment of intense creativity or inspiration. During this process, the mind is deeply immersed in the present to the extent that time seems to stop. The person may be aware of the sequence of thoughts or actions, but simultaneously, each moment is experienced with an intensity that makes it absolute, complete in itself. After the experience, upon returning to normal temporal perception, the mind integrates these atemporal moments into its linear narrative.

4. Implications for Consciousness and Free Will:

If the mind has this dual nature, the implications for consciousness and free will are significant. Consciousness, navigating between these two dimensions, not only perceives time but also has the ability to create deep

meanings within each "now." Free will, in this context, is exercised in an absolute "now," where all the possibilities of being are condensed. The choice made in this "now" is, therefore, a full manifestation of the mind's capacity to influence both the immediate present and future realities.

Compatibilism and Free Will: The theory can thus be reconciled with compatibilist views of free will, where the ability to make free decisions in the present is not contradictory to the idea of a deterministic universe. The absolute "now" offers a point where the mind exercises its freedom, making choices that shape the continuity of temporal experience.

5. Conclusion: The Mind as a Portal Between Temporality and Atemporality:

The theory of the absolute "now," by postulating the duality of the mind, suggests that the mind is a portal through which the reality of time can be both experienced linearly and transcended in moments of absolute totality. The mind, therefore, is simultaneously an observer of time and a creator of the absolute "now," navigating between these two realities to give meaning to human existence. This construction integrates the original passage's perspective within the broader context of the theory, providing a cohesive and deepened view of the dual nature of the mind concerning time and the absolute "now."

Ontology of the "Now":

The ontology of the "now" involves several fundamental questions, such as the dialectic between being and non-being, the nature of change, and causality. The theory proposes that the "now" is the point of convergence where being manifests fully, and that change and causality are expressions of this continuous manifestation.

- *Being and Non-being:* The "now" in presence can be seen as the full manifestation of being, while the "now" in absence may represent non-being. This dialectic between being and non-being can be interpreted as the process through which being emerges from the "now" in absence (non-being) and returns to it. The ontology of the "now" integrates this constant transition

between being and non-being, where the present moment is an update of being and non-being within the flow of time.

Being and Non-being:

The ontology proposed in this book views the "now" in presence as the full manifestation of being, a convergence point where existence becomes tangible and experiential. The "now" in presence is the moment when being emerges from the potential of existence, updating itself into a concrete form. In this sense, the "now" in presence is the ultimate realization of being, the point where existence fully materializes. Conversely, the "now" in absence represents non-being, the primordial state of potentiality where being has not yet materialized or to which it returns after its manifestation in the "now" in presence. Non-being is not merely the opposite of being but the underlying condition that allows being to emerge. Without absence, being would have no space to manifest; it is within absence that being finds the room for its actualization.

The Dialectic Between Being and Non-being:

This dialectic between being and non-being is fundamental to understanding the "now." The "now" is not merely an isolated moment of existence but part of a continuous cycle where being emerges from non-being and inevitably returns to it. This process is not linear but cyclical and interdependent: with each manifestation of the "now," being reaffirms its existence but also prepares the way for its return to absence. This cycle can be interpreted as the way reality continuously updates itself. Each "now" is a new expression of being, but this expression is always temporary, always transitory, for being, in manifesting itself, is already in motion towards returning to non-being. The ontology of the "now" must therefore incorporate this constant transition, recognizing that the stability of being is, in fact, an illusion created by our limited perception of time.

The Update of Being in the Flow of Time:

Within this perspective, the flow of time is not a linear sequence of moments but a continuous cycle of being's update and dissolution. The "now" in presence is the point where this cycle becomes visible, where being momentarily updates itself before dissolving once again into absence. Each "now" is, thus, a new iteration of being, an update that, although finite, carries within it the potential to infinitize (move inward within finitude) being within its own limitation. This continuous cycle of being and non-being within the "now" can be compared to an ontological respiratory process: existence inhales being from non-being in the "now" in absence, manifesting fully, and exhales it back into absence, where being disintegrates, only to be inhaled again into the "now" in presence. This process is infinite and reflects the depth of time as a dynamic and complex movement, where the present moment is a unique expression of the continuity of being in time.

By integrating this dialectic between being and non-being into the ontology of the "now," we understand that existence is a process of continuous transition and update. The "now" is not merely an isolated moment but the point of convergence where being and non-being meet and mutually transform. This vision allows us to see the "now" as a manifestation of being that, although finite and fleeting, is fundamental to the continuous cycle of existence that defines reality. This perspective suggests that being is always in flux, always in motion between presence and absence, in the "now." The ontology of the "now," therefore, not only acknowledges but celebrates this transience as an essential condition of existence, where being is constantly updated, infinitized (moved inward) within its own finitude.

— *Change*: Change can be viewed as the continuous transition within the "now," where each change is a discrete event, but the sequence of relative "nows" constitutes the experience of flow and transformation. This conception of change can be linked to the idea that time is a series of relative "nows" within

the absolute "now," which, by succeeding one another, create the illusion of continuity.

The Theory's Redefinition of Time and Existence:

The proposed theory seeks to redefine the understanding of time and existence through the analysis of the "now" as an ontologically absolute and self-sufficient event. Within this perspective, change is conceived as a series of discrete presences and absences within the absolute "now," where each presence and absence represents a transition point in the continuous flow of existence. Change, therefore, is not seen as a fluid and continuous process in itself, but as a succession of discrete events, each representing a moment of the being's update within the absolute "now."

1. The "Now" as a Discrete Event:

In the proposed ontology, the "now" is seen as an absolute, self-sufficient, and finite ontological event. Presence, within the "now," manifests fully as a point of existence, and upon becoming concrete, transitions into absence within the absolute "now." This transition between presence and absence characterizes change within the temporal flow.

2. The Nature of Change:

According to this theory, change occurs in the sequence of discrete presences and absences within the absolute "now," where each of these presences and absences represents an event of the being's update. Each presence and absence is independent and complete in itself, but, by succeeding its opposite, contributes to the illusion of continuity and flow. Thus, what we perceive as a continuous process of change is, in fact, a series of point-like events, each emerging and disappearing within its own finitude.

3. The Illusion of Continuity:

The continuity of time and change is, therefore, an illusion resulting from the perception of a rapid and uninterrupted succession of presences and absences. Although each presence and absence is a discrete event, their sequence creates the experience of continuous flow. This perceived continuity allows us to understand change as a process of transformation, even though, ontologically, it is composed of a series of individual updates of being within the absolute "now."

4. The Absolute "Now" and the Sequence of Presences and Absences:

The theory postulates that the "now" is absolute within its own context, a complete manifestation of being at that specific moment. However, by considering the sequence of these presences and absences, the perception of time and change emerges. This series of presences and absences is what constitutes our understanding of the passage of time, where each presence and absence builds upon its preceding opposite, forming the basis for the experience of transformation and flow.

5. The Relationship with Finitude and Infinity:

Change, as a sequence of presences and absences, also relates to the discussion of finitude and infinity. Each presence and absence are finite in its manifestation but carries within it the potential to infinitize (to move within its own limitation). Change is thus a process of continuous transition, where each presence and absence contain the possibility of infinite exploration of its own essence, even though the sequence of presences and absences maintains the finitude of each individual event.

This perspective suggests that change, in its essence, is a series of discrete events, or presences and absences, that, by succeeding one another, create the illusion of continuity and flow. Each presence and absence within the "now" are a full and finite manifestation of being, which, when succeeded by its opposite, contributes to the experience of continuous transformation.

This view redefines change not as an inherently fluid process, but as a succession of distinct moments, each with its own manifestation within the absolute "now," yet interconnected in the creation of temporal experience and the perception of continuity.

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- *Causality*: In the proposed ontology, causality can be reinterpreted as a relationship between different presences and absences. Each "now" is both an effect of previous causes and the cause of future effects. This suggests an internal causality within the "now," where each absence and presence in the absolute "now" carries within itself the seeds of the past and the possibilities of the future. This model of causality offers a new way to understand the interconnection between temporal events without relying on rigid linearity.
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Causality as a Relationship between Presences and Absences:

Within the ontology of the absolute "now," causality is not viewed as a simple timeline where past events directly determine future ones. Instead, each "now" of presence and absence is understood as a convergence point where the past and future meet. This occurs through the interaction of "nows" (of presences and absences) within the absolute "now" (of presence or absence). Presence in the "now" is the result of previous causes, while absence contains the potentialities that can manifest as future effects. Thus, each presence and absence is not merely a consequence of what came before but also an active generator of possible futures.

Internal Causality within the "Now":

The theory proposes that causality operates internally within each presence and absence. In other words, the "now" carries within it the seeds of the past—the causes that led to its current manifestation—and, at the same time, contains the possibilities that will shape future effects. This internal causality means that the "now" is not merely a transition point between past and future, but a moment where both are present and interact. The presence

and absence in the "now" are inseparable, and the transformation of one into the other drives continuity and change in time.

Interconnection of Temporal Events:

This model of causality allows for a more complex and interconnected understanding of temporal events. Rather than relying on rigid linearity, where each event predictably follows from its predecessor, causality in the "now" is seen as a network of interactions between different presences and absences. Each presence and absence contain multiple lines of causality that intertwine and mutually influence each other. This suggests that events are not simply determined by a unidirectional sequence of causes and effects but are co-created in the absolute "now" through the dynamic interaction of presences and absences.

Seeds of the Past and Possibilities of the Future:

The metaphor of "seeds of the past" and "possibilities of the future" illustrates how the absolute "now" functions as a point of temporal synthesis. The "seeds of the past" are the causes that manifest in the "now," bringing forth what was previously potentialized. Simultaneously, the "possibilities of the future" are the new potentialities that emerge from the present interaction of presence and absence in the "now," ready to develop in subsequent "nows." This internal dynamic within the "now" allows the past and future to be intimately connected, but not in a deterministic and linear way; rather, it opens space for novelty and indeterminacy.

Implications for the Linearity of Time:

By reinterpreting causality in this way, the theory suggests that the traditional linearity of time is a simplified construction of the real complexity of temporal interactions. The timeline is seen more as a tool for understanding than as an absolute ontological reality. In fact, the absolute "now" reveals

a network of temporal interconnections where each moment is simultaneously linked to the past and future in multiple and dynamic ways. This challenges the view of simple, unidirectional causality, offering instead a richer and deeper understanding of time and existence.

This perspective proposes a reformulation of the traditional understanding of the relationship between cause and effect within the context of the ontology of the absolute "now." Instead of viewing causality as a rigid linear sequence of events, this theory suggests that each "now" of presence and absence, within the absolute "now," contains both the effects of past causes and the potential to cause future events. Causality, therefore, is internal to each "now" of presence and absence, where presence and absence interact to create a dynamic field of temporal interconnections within the absolute "now." This model challenges the traditional linearity of time and offers a more complex and integrated view of how events relate within the continuous flow of existence.

Analysis of Implications for Ethics

The theory of the "absolute now" also has significant implications for ethics, suggesting that moral responsibility, justice, and the value of actions should be reconsidered in light of the importance of the present moment.

1. *Moral Value:*

The theory suggests that each action in the "now," in presence, should be evaluated not only by its future consequences but also by its intrinsic importance in the present. This could lead to an ethics of care, where the focus is on the quality and intention of actions performed in the "now," in presence.

Moral Value in the Context of the "Absolute Now":

In the proposed ontology, the "now" is viewed as an ontologically absolute event, where each moment of presence or absence carries a complete

manifestation of being. This conception of the "now" as an absolute point in the experience of time leads to a reformulation of the concept of moral value.

1. Intrinsic Importance of the "Now":

The "now," in presence, is a self-sufficient manifestation of existence, implying that each action performed in the "now" has an intrinsic value that does not rely solely on its future consequences. Actions in the "now," in presence, should be evaluated not only for what they might produce in the future but also for what they represent in the present, focusing on their quality and intention.

This perspective emphasizes the ethical intention behind actions. The moral quality of an action should not be judged solely by its outcomes in subsequent moments, but by the integrity and responsibility with which it is carried out in the "now," in presence. The importance of an action should therefore be measured by its authenticity, respect for others, and connection to the present reality.

2. Ethics of Care in the "Now":

Within this framework, the idea of an ethics of care emerges, where the moral value of an action is determined by how it is lived and expressed in the "now," in presence. Care manifests as a full and conscious attention to the present moment, to others, and to the environment, recognizing that the "now," in presence, is the only concrete reality where we can act.

The ethics of care suggests that actions performed with full awareness and intention in the "now," in presence, possess an inherent moral value. This care is not merely a practice of preventing future harm but a practice of valuing the present moment as an end in itself. The focus is on the quality of interaction and the consideration of immediate needs, which can translate

into practices of empathy, compassion, and responsibility in the "now," in presence.

3. Actions as Full Expressions in the "Now":

According to this theory, actions performed in the "now," in presence, are not merely means to achieve a future end but are ends in themselves, with value determined by how they express authentic existence in the present moment. This implies a revaluation of the act itself, where every choice, gesture, and word spoken in the "now," in presence, carries significant moral weight.

The "now," in presence, is seen as a moment of full expression of being, where authenticity and ethical responsibility converge. Therefore, actions in the "now," in presence, should be viewed as opportunities to manifest the best in human qualities, regardless of their future repercussions. This reflects a shift in focus from consequentialist ethics to an ethics of the present, where attention to the "now," in presence, becomes central to morality.

4. Implications for Ethical Practice:

This perspective demands an ethical practice that values each present moment as a space where being can be realized authentically and responsibly. It implies living a life with full attention, where each action is a conscious expression of the reality of the "now," in presence. Ethical decisions, then, are not just based on calculations of consequences but on a deep consideration of the value that each action holds as it is lived.

The ethics of the present suggests that ethical living is attentive living, where morality is experienced in the moment and where the "now," in presence, is seen as a unique opportunity to do good. This promotes an ethical practice that does not wait for future rewards but sees intrinsic moral value in doing good here and now.

5. *Revision of Moral Judgment:*

Finally, this theory could lead to a revision of how we make moral judgments. Instead of judging actions primarily by their future outcomes, we begin to judge them by what they represent when they are performed. This creates a paradigm where intention and attention to the present become central to moral evaluation, providing an approach that values the present as the only real time in which we can act morally.

This perspective on "Moral Value" within the theory of the "absolute now" redefines ethics by valuing each action not only for its future consequences but for its intrinsic meaning in the present moment. Through an ethics of care and full attention to the "now," in presence, morality is lived as an expression of authenticity and responsibility in the only moment where existence fully manifests. This reformulation proposes an ethical practice that celebrates the "now," in presence, as the center of moral life, where each action is an end in itself, rich in meaning and value.

2. *Justice in the Context of the "Absolute Now":*

In the ontology of the "absolute now," justice acquires a dimension deeply tied to the temporality of the present. Within this perspective, the "now," in presence, is not just the moment when time is experienced, but the only temporal space where justice can be fully realized. This suggests that for justice to be effective and meaningful, it must occur in the present, acknowledging and responding to the current realities of people and situations involved.

1. *Justice as Action in the Present*

The theory of the "absolute now" proposes that justice cannot be deferred or considered solely in terms of its future implications. The "now," in presence, is the moment when all conditions are ripe for the execution of just acts. Therefore, justice should be understood as an immediate responsibility, where

decisions and actions that promote fairness and respect for the rights and dignity of others are carried out in the present. This means that justice must be lived and manifested in the "now," as an expression of authenticity and ethical responsibility in the moment.

2. Equity and Respect in the "Now"

In the "absolute now," justice demands that equity be applied immediately and concretely. Equity, in this context, is not just an abstract principle but a practice realized in the present moment. This involves treating each individual with respect and dignity, recognizing the inherent value of every being in the "now," in presence. Respect is not something that can be postponed; it must be demonstrated and lived in the present, as it is in the "now," in presence, that the existence and identity of the other manifest fully.

3. Justice as Recognition of Human Dignity

Human dignity, in the theory of the "absolute now," is a reality that imposes itself in the present. The "now," in presence, is a unique and unrepeatable manifestation of an individual's existence, and therefore, justice should be guided by the recognition of this dignity in each present moment. Justice, thus, is not merely about applying rules or laws, but about recognizing and valuing the full humanity of the other in the "now," in presence. This implies that every act of justice is a response to the presence and current situation of another person, acknowledging their importance and ensuring that their rights and needs are met in the present.

4. The Urgency of Justice in the "Now"

The urgency of justice is underscored by the idea that the "now," in presence, is the only real and concrete time to act. Delaying justice means denying the reality of the "now," in presence, and by extension, denying the dignity and rights of the other. In this sense, justice should be seen as a

continuous task, where each "now," in presence, offers a new opportunity to correct injustices, promote equity, and ensure that respect and dignity are upheld. This perspective redefines justice as a living and dynamic practice, one that cannot be relegated to the future or conditioned by future expectations but must be carried out with full attention and commitment in the present.

5. Justice as Ethical Awareness in the "Now"

Realizing justice in the "absolute now" requires heightened ethical awareness, where each decision is made with full consciousness of the moral implications of the present moment. This means that justice is ultimately an expression of the ethics of care, where concern for the well-being of the other manifests in concrete and immediate actions. Justice, then, is not merely the application of a norm but a practice of care and respect for the other, carried out with integrity in the "now," in presence. This approach demands constant ethical vigilance, where justice is viewed as a continuous commitment to equity and respect in every moment of life.

6. Implications for Legal and Social Practice

In legal and social practice, this conception of justice in the "absolute now" could lead to a transformation of traditional approaches, which often depend on lengthy processes and delays. Justice in the "now," in presence, demands more agile and accessible systems, where people's needs are met quickly and effectively. Moreover, this perspective could inspire a culture of ethical immediacy, where individuals and institutions commit to acting justly and equitably whenever an injustice presents itself, without waiting for more convenient future moments.

The perspective of justice in the "absolute now" redefines the notion of justice as a practice that must be lived and realized in the present, valuing equity, respect, and human dignity at every moment. By recognizing the "now," in presence, as the only real time for just action, this theory proposes

an ethical approach deeply rooted in the present, challenging any postponement or procrastination of justice. Thus, justice becomes a continuous manifestation of ethical responsibility, where the "now," in presence, is an opportunity to ensure that respect and equity are maintained, promoting a more just and humane society.

3. Responsibility in the Context of the "Absolute Now"

In the ontology of the "absolute now," ethical responsibility takes on a new dimension, deeply rooted in the reality of the present. If the "now," in presence, is understood as the only absolute and self-sufficient moment in which existence fully manifests, then ethical responsibility cannot be deferred to the future (the "now," in absence) or viewed merely as preparation for what is to come (the absence in the "absolute now"). Instead, responsibility becomes an immediate and continuous obligation to the present, where actions have a direct and significant impact on the reality of the "now," in presence.

1. Responsibility as Commitment to the Present

The theory of the "absolute now" proposes that ethical responsibility cannot be postponed or diluted by future expectations. The "now," in presence, is a unique moment where decisions and actions must be taken with full awareness of their immediate implications. This means that responsibility is an obligation to the present moment, requiring that every choice be made with full attention to its real and tangible impact in the "now," in presence.

This perspective redefines responsibility as a commitment that goes beyond anticipation of the future. Instead of focusing on possible long-term consequences, responsibility is lived and exercised in the "now," in presence, with the understanding that this is the only moment when reality can be shaped and transformed. This implies that each action should be taken with the utmost consideration for its significance in the present, valuing the "now," in presence, as a space for authentic and meaningful action.

2. Conscious Action and Mindfulness in the "Now"

Within this context, practices like mindfulness and conscious action gain particular ethical relevance. Mindfulness, which is the practice of being fully present and aware in the now, aligns perfectly with the theory of the "absolute now." Ethical responsibility, then, involves a deep awareness of the "now," in presence, where each decision is made with a clear and immediate understanding of its importance.

Conscious action, in this sense, is the practice of making decisions and acting with a deliberate intention to respect and value the present. This means being fully aware of the impact our actions have in the "now," in presence, and on the people directly affected by them. Ethical responsibility demands that we recognize the "now," in presence, as a moment of maximum reality and potential, where each choice contributes to the construction of the present reality.

3. Ethical Responsibility as Recognition of the Potential of the "Now"

The theory of the "absolute now" suggests that the present moment carries an intrinsic potential that must be recognized and respected. Ethical responsibility, then, is not merely about avoiding future harm or acting in accordance with established norms but about realizing the full potential of the "now," in presence. This means that actions should be oriented towards maximizing the value of the present, ensuring that the "now," in presence, is lived in an ethical and responsible manner.

This view implies that responsibility is not static or confined to a set of rules but is dynamic and constantly renewed with each presence in the "now." Ethical responsibility is thus a continuous practice of recognizing and realizing the potential of the present, where each decision is an opportunity to manifest what is most authentic and meaningful in being.

4. Implications for Daily Ethical Practice

Applying this conception of ethical responsibility to everyday life involves a constant commitment to mindfulness and conscious action. This means that daily decisions should be made with a clear awareness of their importance in the "now," in presence. Daily ethical practice, then, becomes a way to honor the present, recognizing that every action, no matter how small, contributes to the construction of reality (of presence) in the absolute "now."

This approach reinforces the idea that ethical responsibility is not something reserved for major decisions or critical moments but is a constant practice that permeates all aspects of life. Every choice, interaction, and gesture in the "now," in presence, carries an ethical weight that must be recognized and valued, for it is in the "now," in presence, that reality fully manifests.

5. Redefining Responsibility in an Expanded Context

Ethical responsibility within the ontology of the "absolute now" can also be viewed as an expanded responsibility towards the world and others. This includes ecological, social, and community awareness, where actions are guided not only by their immediate impact but by the recognition of the "now," in absence, as a moment of interconnectedness and interdependence. Responsibility, then, expands to include concern for collective well-being and care for the environment, recognizing that the "now," in absence, is a point of convergence where these relationships become tangible.

6. Responsibility as Full Realization in the "Now"

The perspective of responsibility in the "absolute now" redefines ethics as a living and present practice. Responsibility is not seen merely as preparation for the future but as a continuous obligation to act with consciousness and authenticity in the present. This promotes an ethic of

conscious action and mindfulness, where the "now," in presence, is an opportunity to realize the full potential of being and ensure that actions reflect a deep and immediate ethical responsibility.

By valuing the "now," in presence, as the only moment of concrete reality, this theory proposes an ethical practice that is both dynamic and deeply rooted in the present, promoting a constant commitment to responsibility and integrity in every aspect of life.

Relationship with Other Theories of Time

Finally, the theory of the "absolute now" can be compared with other theories of time, such as presentism, eternalism, and relationism, highlighting their similarities and differences.

1. *Presentism*: Alignment and Divergence with the "Absolute Now"

Presentism is a philosophical theory that asserts that only the present is real, while the past and the future are considered mere abstractions without concrete existence. According to this view, time is a moving line where only the present moment, the "now," has reality, while the past has ceased to exist, and the future has yet to come into being. Reality, therefore, is confined to the present moment.

1. *The Partial Alignment between Presentism and the Theory of the "Absolute Now"*

The theory of the "absolute now" proposed in this book shares with presentism an emphasis on the ontological importance of the present moment. Both recognize the "now" as the crucial point where existence manifests. However, the theory of the "absolute now" goes beyond by expanding the concept of the present into something deeper and more complex.

2. *The "Now" as an Absolute Event*

Unlike presentism, which views the present as a fleeting and transitory moment, the theory of the "absolute now" treats the "now" as a full ontological

event that is not limited to being the only real moment but carries within it the totality of being. This "now" is not merely a point on a temporal line; it is an ontological fulcrum, the point of maximum concentration of existence. In the "absolute now," the totality of being manifests completely before transitioning into tangible presence and eventually returning to absence.

3. The "Now" as an Ontological Fulcrum

The theory of the "absolute now" proposes that the "now" is more than a mere transitional moment between what was and what will be. It is the central point where being realizes its totality, unifying what is, what was, and what will be in a single moment of ontological fullness. In this sense, the "absolute now" is not just an instant that passes; it is the point where existence reaches its maximum expression, where being manifests completely in a cycle of presence and absence.

4. Transcendence of the "Now" Beyond Presentism

While presentism views the present as a simple stage in the stream of time, the theory of the "absolute now" considers it as the deepest expression of reality. The "now" is seen as an event that transcends the common temporal flow, being a moment in which the totality of existence is experienced fully and absolutely. This means that, in the "absolute now," existence attains its purest and most complete form with the dynamic of presence and absence that characterizes temporality.

5. The Complete Reality of the "Absolute Now"

Thus, while presentism invites us to see the present as the only existing reality in contrast to the past and future, the theory of the "absolute now" urges us to consider the present as an event that encapsulates the totality of being. In the "absolute now," each moment is an expression of the totality of existence, where reality manifests in its fullness, marking the "now" as the

ontological fulcrum, the point of convergence where existence becomes complete and self-sufficient.

6. *The Singularity of the "Absolute Now"*

Therefore, while presentism limits the "now" to its mere condition of being the only real moment in time, the theory of the "absolute now" elevates it to a level of ontological fullness. The "absolute now" is not merely the passing present but an absolute event where the totality of being concentrates, manifests, and realizes itself in its passage through temporality. This "now" is the central point of all being, where reality meets itself in its purest and most absolute form.

2. *Eternalism and the "Absolute Now"*

Eternalism is a theory of time that suggests that the past, present, and future are equally real. According to this view, time is like an already drawn line, where every point—representing specific moments—exists simultaneously within a temporal structure that is integral and unchanging. Thus, all events that have occurred, are occurring, and will occur have their own reality, independent of whether we are experiencing them in the present. In eternalism, reality is not confined to the present moment but encompasses the entire timeline, allowing the past and future to coexist with the present as equally valid parts of existence.

The Perspective of the "Absolute Now"

In contrast, the theory of the "absolute now" proposes a different view of temporal reality. According to this theory, while all moments might possess a certain kind of existence, it is in the "absolute now" that reality truly updates and becomes tangible. The "absolute now" is seen as the central and crucial point where potentiality—which includes both the past and the future—materializes into a present reality. This view does not deny the existence of the past or the future but emphasizes that these times are

potential dimensions that realize and acquire full presence in the "absolute now."

The past and future, while real within the structure of time, find their meaning and full existence because they manifest in the "absolute now." Therefore, the "absolute now" is the convergence point where all latent possibilities become reality, where absence transforms into presence and presence into absence, and where the essence of being (presence and absence) reveals itself in its fullness.

The Importance of the "Now" in Temporal Structure

In this perspective, the "absolute now" is not merely a point on the timeline, as eternalism suggests. On the contrary, it is the ontological fulcrum where existence expresses itself completely and self-sufficiently. The "now" is more than just a passage between what was and what will be; it is the point where being updates itself into presence and/or absence, where potentiality transforms into concrete reality (in presence or absence), and where the totality of existence manifests in its fullest form.

Thus, while eternalism suggests a static coexistence of all times, the theory of the "absolute now" highlights the dynamism of the present, where potentiality turns into reality, and where being encounters itself in its purest and most absolute form. The "absolute now" is, therefore, not just an instant in the temporal sequence, but the central event where the past and future meet and update themselves in the "now," in the present.

Reinterpreting Temporal Reality

The theory of the "absolute now" redefines our understanding of temporality by positioning the present as the point of maximum ontological importance. While eternalism offers a view where all moments in time have equivalent reality, the theory of the "absolute now" proposes that it is in the

present—in the "now"—that reality manifests fully and meaningfully. The "absolute now" is the moment where existence reaches its most authentic expression, where the potentiality of the past and future updates into a concrete presence and/or absence, and where being realizes itself in its totality.

This interpretation deepens the relationship between eternalism and the theory of the "absolute now," emphasizing how the "now" is viewed in the proposed theory. It underscores the uniqueness and centrality of the present in the manifestation of reality, in contrast to the eternalist view that treats all moments in time as equally real.

3. Relationism and the Theory of the "Absolute Now"

Relationism is a theory of time that argues time is not an independent entity but rather a concept that emerges from the relationships between events. According to this view, time does not exist on its own but is derived from the interactions between various events and processes in the universe. In other words, time is a network of causal relationships and not an absolute or autonomous entity. Relationism sees time as a construct that only gains meaning within the context of the interactions between events.

The Perspective of the "Absolute Now"

On the other hand, the theory of the "absolute now" proposes that the "now" is a self-sufficient event, ontologically independent of any temporal relationships between events. According to this theory, the "now" does not depend on other temporal connections to exist; it is a point of absolute manifestation of being, where reality updates itself in a complete and autonomous manner. The "absolute now" is seen as the moment when the potentiality of being concretizes into presence or absence, without needing to be defined by past or future events.

Integration with relationism

Although the theory of the "absolute now" differs from relationism by treating the "now" as self-sufficient, it also complements relationism by suggesting that temporal relationships emerge precisely from this "absolute now." In this sense, the "absolute now" serves as the ontological reference point from which all other temporal connections are established. Rather than being merely a point on the timeline, the "absolute now" is the source from which temporal relationships emerge and gain meaning.

While relationism views time as dependent on the relationships between events, the theory of the "absolute now" posits that these relationships are, in fact, secondary to the ontological manifestation of the "now." Thus, the "absolute now" is the foundation upon which all temporal relationships are based. It not only exists independently of these relationships but also generates them, giving rise to the experience of time as a continuous flow of interconnected events.

The Importance of the "Now" in Temporal Structure

In the theory of the "absolute now," the "now" is more than just a fleeting moment in the temporal sequence; it is the fulcrum where being manifests itself in a complete and self-sufficient manner. This "now" is the convergence point where all potentialities are realized, and where temporal relationships emerge. Thus, while relationism explains time as emerging from the relationships between events, the theory of the "absolute now" proposes that these relationships are only possible because the "absolute now" provides the necessary ontological context.

Therefore, the theory of the "absolute now" redefines the understanding of time by positioning the present as the point of maximum ontological importance. Although relationism offers a view of time as a network of relationships, the theory of the "absolute now" suggests that this network exists only because the "absolute now," in its self-sufficiency, allows these

relationships to form. The "absolute now" is, therefore, the central point from which the entire temporal structure emerges, sustaining and giving meaning to the relationships between events in the flow of time.

This construction emphasizes the complementarity between relationism and the theory of the "absolute now," highlighting how the "now" is perceived in the proposed theory. It underlines the centrality of the "now" in the manifestation of temporal reality while recognizing the role of the emerging relationships that comprise the continuous experience of time.

Nature of Consciousness

The relationship between consciousness and the "now" is fundamental to understanding existence and time. The "now" represents the present moment, the point at which the temporal flow becomes real and tangible, while consciousness is what allows us to experience and give meaning to this moment. The interaction between these two concepts is so intrinsic that one cannot fully exist without the other.

1. *Consciousness as a Creation of the "Now"*: In the theory of the "absolute now," the "now" is conceived as an ontologically independent and self-sufficient event, where reality manifests in a full and complete manner. This "now" is not merely a point in the flow of time but the convergence point where the potentiality of being is updated into concrete reality. Within this context, consciousness can be understood as an emergent function directly from this "now."

1. *The "Now" as the Point of Consciousness Actualization*: If the "now" is the moment when the totality of being is realized, then it is also the exact point where consciousness emerges. In this sense, consciousness does not preexist the "now" nor does it operate independently of it; instead, it is generated in the very act of the "now" manifesting. This "absolute now," as it updates reality, instantiates the presence (or absence) of being, and it is in this process that consciousness is created. Consciousness arises as a direct consequence

of the "now," which, in its manifestation, brings with it the capacity for self-awareness and awareness of the world.

2. **Consciousness as an Emergent Function:** Therefore, consciousness is seen as an emergent function of the "absolute now." It is not an autonomous entity that floats through time but a phenomenon that only becomes possible because the "now" establishes a complete and self-sufficient presence or absence. In this "now," consciousness is generated as reality manifests, enabling being to become aware of itself and its relationship with the world.
3. **The "Now" and Self-Perception of Consciousness:** In the "absolute now," consciousness does not merely passively observe reality; it is, in fact, created by this manifestation. The creation of consciousness in the "now" means that self-perception and world perception are inherent to the very process of being's actualization. Consciousness emerges as a reflection of the reality that is instantiated in the "now," with the ability to perceive both existence and absence.
4. **Duality of Consciousness: Aware and Unaware:** The theory suggests that the consciousness generated in the "absolute now" possesses an inherent duality: it is simultaneously aware and unaware. This means that consciousness, as it manifests in the "now," becomes aware of its own existence and the world, but it also carries an unawareness, a dimension that recognizes absence and unrealized potentiality. Thus, consciousness is not merely a product of static presence but is a dynamic phenomenon that reflects both full manifestation and the absence that precedes and follows it.
5. **The "Now" as the Source of Consciousness:** Within this theory, consciousness is inseparable from the "absolute now." It is created when being manifests fully, and it is through this manifestation that consciousness acquires its capacity to perceive and self-perceive. The "now" does not merely provide the setting for consciousness to operate

but is the very source that creates it, imbuing it with a sense of reality and presence that can only exist at the moment of being's actualization. In this way, the theory redefines consciousness as a phenomenon deeply rooted in the temporality of the "now," where existence becomes tangible and experienceable.

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2. *"Now" as a Construction of Consciousness:* Alternatively, one could argue that the "now" is a construction of consciousness, a way to organize and make sense of temporal experience. In this case, the "now" would not exist independently of consciousness but would be a manifestation of the continuous process of perception and cognition that defines conscious experience. This view suggests an interdependence between the "now" and consciousness, where both co-create each other.
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1. *Consciousness as the Foundation of the "Now":* In this alternative view, the "now" is not merely an event that occurs independently of consciousness; rather, it is an active construction of consciousness. Consciousness, in its effort to make sense of temporal experience, organizes events into a structure we refer to as the "now." This "now" emerges as a product of perception and cognition, allowing the human mind to create continuity and coherence in temporal experience. In other words, the "now" is a manifestation of the ongoing process of perception, where consciousness, in perceiving the world and itself, establishes the "now" as the central reference point.
2. *Interdependence between Consciousness and the "Now":* The theory suggests that the "now" and consciousness cannot be understood in isolation; instead, they co-create each other. Consciousness, in organizing the experience of time, gives rise to the "now," while the "now" provides consciousness with the context in which it can operate and manifest. This interdependence implies that the "now" does not exist in an ontological vacuum but is continuously generated and

updated by consciousness. Thus, the "now" is both a creation of consciousness and the environment in which consciousness is realized.

3. **The "Now" as a Structure of Meaning:** From this perspective, the "now" can be seen as a structure of meaning created by consciousness to organize and interpret temporal experience. Consciousness, in seeking to understand and make sense of the flow of time, constructs the "now" as a reference point where experience is perceived in a cohesive and linear manner. This suggests that the "now" is not a fixed or absolute entity but a dynamic construction that consciousness uses to navigate temporal reality.
4. **Dynamic Co-creation:** The theory proposes that the co-creation between the "now" and consciousness is a dynamic and continuous process. At every moment, consciousness is actively engaged in creating the "now," while the "now," in turn, shapes and influences consciousness. This cycle of co-creation is what enables consciousness to experience reality in a structured and meaningful way. The "now" is, therefore, a manifestation of the interaction between conscious perception and temporal reality, where both define each other in a process of constant updating.
5. **Reinterpretation of the Ontology of the "Now":** Considering the "now" as a construction of consciousness, the proposed theory can be reinterpreted to see the "now" not only as an absolute ontological event but also as an expression of consciousness's ability to organize and make sense of reality. The "now" still retains its ontological importance, but this importance is seen as derived from the function of consciousness in creating a space of temporal experience. The reality of the "now" is thus inseparable from the cognitive activity of consciousness, which constructs and simultaneously experiences it.

In this interpretation, the theory of the "absolute now" is expanded to include the idea that the "now" can be a construction of consciousness,

suggesting a relationship of interdependence where both co-create each other. The "now" is both a manifestation of reality and a structure built by the mind to make sense of time. This view reinforces the idea that the "now" and consciousness are intrinsically linked, each being necessary for the existence and understanding of the other.

3. *Consciousness and "Now" as Interdependent Phenomena:* In this perspective, consciousness and the "now" manifest in an interdependent cycle of mutual reinforcement. Consciousness not only emerges from the "now" but also shapes and defines the "now" in its manifestation. Similarly, the "now" provides the necessary context for the existence and development of consciousness. In this sense, the "now" is not merely a creation of consciousness, nor is consciousness simply a function of the "now." Instead, both arise together in a continuous and dynamic interaction.

- **Implications of this Synthesis:** The "now" is a moment where reality is simultaneously created and perceived. As consciousness engages with the "now," it shapes its own experience of time while being shaped by the reality that manifests in the "now." This dynamic process implies that existence is not static but is continuously renewed by the interaction between consciousness and the "now."
- **Relational Ontology:** In this synthesis, the ontology of the "now" is not a matter of independence or dependence, but of relationship. The "now" and consciousness mutually define each other, creating a reality where being is constantly updated. The interdependence between the two suggests that the nature of being is ultimately relational. Existence can only be fully understood by considering the continuous interaction between consciousness and the "now."
- **Integrated Epistemology:** This view also has epistemological implications, suggesting that knowledge is not a passive reflection of an external reality but an active process of co-creation between the "now" and consciousness. Knowledge is therefore both a construction and a discovery, where the mind participates in shaping reality as it perceives it.
- **Dynamic Temporality:** Finally, this perspective reinforces the idea of dynamic temporality, where time is not a straight line but a continuous cycle of creation and perception. Each "now" is a new opportunity for reality to manifest uniquely, with consciousness playing a central role in this process.
- **Creative Dynamic:** This perspective suggests that reality is constructed in real-time through the interaction between the "now" and consciousness. Each moment of the "now" is simultaneously a creation of consciousness and an event that shapes consciousness itself.

- **Flexible Temporality:** The interdependent relationship implies that the perception of time is not fixed but can vary based on the interaction between the "now" and consciousness. This could explain subjective experiences of time, such as the perceived acceleration or deceleration in different states of consciousness.
- **Relational Ontology:** The interdependence between the "now" and consciousness implies that ontological reality is relational by nature. Neither the "now" nor consciousness has a completely independent existence; both co-emerge, mutually defining each other.

The Relationship Between Consciousness and "Now"

The relationship between consciousness and the "now" is fundamental to understanding existence and time. The "now" represents the present moment, the point where the temporal flow becomes real and tangible, while consciousness is what allows us to experience and give meaning to this moment. The interaction between these two concepts is so intrinsic that one cannot fully exist without the other.

Consciousness and "Now" as Interdependent Phenomena: In essence, consciousness is a phenomenon that can only manifest in the "now." It is always rooted in the present, capturing and interpreting reality as it unfolds. At the same time, the "now" is the only moment when existence is truly lived; it is the stage where consciousness plays its role. Without consciousness, the "now" would be an empty and meaningless instant; without the "now," consciousness would be a phenomenon without a point of reference, a floating entity without an anchor in reality.

This relationship suggests a deep symbiosis between the "now" and consciousness. The "now" is not just a point in time but an ontological event, a moment of being that becomes real through consciousness. Conversely, consciousness is not just a cognitive function but the manifestation of being in the "now." Therefore, the "now" and consciousness are two sides of the

same coin—existence cannot be fully understood without considering the interdependence of these two phenomena.

Conclusion

This analysis explores the complex interrelationship between consciousness and the concept of "now." The "now" is understood here as an independent ontological event, a point of convergence between being and temporality, while consciousness is seen as the faculty that allows being to experience and interpret the flow of time. This analysis proposes that consciousness and the "now" not only coexist but are in a relationship of mutual interdependence, each shaping and being shaped by the other.

1. *The "Now" as an Independent Ontological Event:* The "now" should not be considered merely a point on the timeline but as an independent, self-sufficient ontological event. It is the point of manifestation of being, a moment that, although fleeting, contains the totality of existence at that specific moment. This "now" is absolute, as it exists independently of its perception by consciousness. It is the starting point for reality, as it is in this "now" that being is updated and presented to the world.
2. *Consciousness as the Mediator of Temporal Experience:* Consciousness plays a central role in mediating and interpreting the "now." Without consciousness, the "now" would exist only as unrealized potential. Through consciousness, the "now" becomes a lived experience, an event that can be perceived, interpreted, and remembered. Consciousness organizes the flow of the "now," giving it a temporal narrative that allows the perception of time as a continuity between past, present, and future.
3. *Consciousness and "Now" as Interdependent Phenomena:* The synthesis of these perspectives reveals a deeply intertwined relationship

between consciousness and the "now," where each shapes and is shaped by the other, creating a rich and dynamic temporal experience.

a. Feedback Loop Between Consciousness and the "Now":

Consciousness and the "now" are in a feedback loop, where each depends on the other to exist and manifest. Consciousness arises from the "now," which establishes reality, but at the same time, it is consciousness that shapes, defines, and interprets the "now." This cycle creates a dynamic relationship, where the "now" is not static but constantly reinterpreted and updated by consciousness. Conversely, the "now" provides the temporal context in which consciousness operates, allowing it to perceive, understand, and interact with reality.

b. The "Now" as the Temporal Basis of Consciousness:

The "now" provides the necessary environment for consciousness to manifest and perceive the world. It creates the temporal context that makes the existence of consciousness possible, allowing it to situate itself in specific time and space. This temporal environment is essential for consciousness to have a reference of existence, where it can recognize continuity and change, both in itself and in the world around it.

c. Consciousness as the Means of Updating the "Now":

As consciousness engages with the "now," it acts as the means by which the "now" is experienced and updated. Without consciousness, the "now" would exist as unrealized potential. Consciousness transforms this potential into an experienceable reality, allowing the "now" to be lived and interpreted. This process of updating is continuous and dynamic, with consciousness always shaping and being shaped by the "now."

d. Temporal Experience as Joint Creation:

The experience of time, then, is a joint creation of consciousness and the "now." Consciousness organizes and gives meaning to the flow of time, while the "now" provides the discrete moments in which this organization occurs. This

co-creation results in a rich temporal experience, where past, present, and future are perceived and interpreted in ways that reflect both the internal structure of consciousness and the reality of the "now."

- e. **Implications for the Nature of Reality:** This interdependence between consciousness and the "now" has profound implications for understanding reality. It suggests that reality is not a fixed, immutable entity but a process in constant flux and update, shaped by the interaction between consciousness and the "now." Reality is, therefore, both subjective and objective, existing in an intermediate space where consciousness and time meet and mutually transform.

The theory of the "absolute now," by integrating these three perspectives on the relationship between consciousness and the "now," offers a more complete and interconnected view of temporal experience. The "now" is not merely a point in time or a construct of the mind; it is a self-sufficient event that, in manifesting, creates and is created by consciousness. This dynamic relationship between the "now" and consciousness leads to a deeper understanding of temporality, where time is not just a sequence of events but an expression of the continuous interaction between being, perception, and reality.

This synthesis presents an innovative proposal, paving the way for new philosophical explorations on the nature of time, consciousness, and reality. It suggests that by studying the "now" and its relationship with consciousness, we can achieve a deeper understanding of existence and the continuous flow of life.

Philosophical Implications:

This view leads to a reconsideration of how we understand the relationship between being and time. If the "now" and consciousness are interdependent, then the reality of being is something that is always in process, never completely fixed or defined. Existence is continuously recreated in the "now," and consciousness is the

force that both experiences and shapes this recreation. This challenges the traditional view of a static being and proposes an ontology where being is dynamic and in constant transformation.

Time, therefore, is not just a sequence of independent moments; it is a continuity that is continuously recreated and lived by consciousness. The "now" is the point where existence becomes concrete, and consciousness is the medium through which this concretization is experienced. This perspective challenges the traditional notion of linear time and suggests that each "now" is a new creation, a new starting point where existence becomes real.

Practical Applications:

Practically speaking, this theory can influence how we approach human experience, ethics, and decision-making. If each "now" is a point of recreation of reality, actions in the present take on even greater importance. Ethical responsibility becomes a matter of how we shape the "now" through our conscious choices, recognizing that each moment is a unique opportunity to create and experience reality authentically.

This implies that we should live with greater awareness of the present, recognizing the depth and potential that each "now" contains. Consciousness offers us the ability to shape reality according to our intentions and values, making each moment an opportunity for transformation and growth.

The interdependence between consciousness and the "now" proposes an integrated view of temporality and existence, where both are phenomena that continuously co-create each other. This perspective not only redefines our understanding of time but also invites us to live with greater awareness of the present, recognizing the depth and potential that each "now" contains. Consciousness and the "now" are, therefore, the fundamental pillars of an ontology that sees being as something always in motion, always in the process of updating and transformation.

Ethical Implications:

The finitude of the "now" has profound ethical implications. If each "now" is an absolute and finite event, this suggests that each moment of life is unique and unrepeatable, carrying intrinsic moral value. This perspective can lead to an ethics of the present, where actions are valued not only for their future consequences but for the meaning and impact they have when performed.

This view can redefine our understanding of responsibility and justice. By valuing each "now," we can develop an ethics of care and attention, focused on acting consciously and respectfully toward the present moment. This can also influence how we deal with the finitude of life, promoting a greater appreciation of the present and a more fulfilled and meaningful approach to existence.



The finitude of the "now" possesses profound ethical implications, reflecting a view in which each "now" is understood as an absolute and finite event. This characteristic of the "now" suggests that each moment of life is unique and unrepeatable, endowed with intrinsic moral value. By understanding the "now" in this way, an ethics of the present emerges, where actions are valued not only for their future consequences but for the meaning and impact they have when they are performed. This perspective redefines our understanding of fundamental ethical concepts such as responsibility and justice.

By valuing each "now," an ethics of care and attention arises, focused on acting consciously and respectfully toward the present moment. This ethics invites us to recognize and honor the uniqueness of each moment as a full expression of being, emphasizing the importance of living with integrity and responsibility in the present. The finitude of the "now" also leads us to a new perspective on life and death. If the "now" is the only moment when existence fully manifests, then the finitude of life should not be seen as a limitation but as a condition that gives value to each lived instant. This understanding promotes a greater appreciation of the present and a more fulfilled and meaningful approach to existence, where each action and each moment are perceived as unique opportunities for ethical realization and expression.

Connections with Physics

Exploration of Implications for Relativity and Quantum Mechanics:

1. **Relativity:** As previously mentioned, Einstein's theory of relativity challenges the notion of a universal "now," suggesting that time is relative to the observer. The theory of the "absolute now" could offer a complementary perspective, where the "now" is seen as absolute within each observer's frame of reference. This could lead to new interpretations of relativity, where each frame of reference has its own absolute "now," yet these "nows" are interconnected through relativistic relationships.
2. **Quantum Mechanics:** In quantum mechanics, the ideas of superposition and wave function collapse can be interpreted through the lens of the "absolute

now." The "now" could be the collapse point, where multiple quantum possibilities are actualized into a concrete reality. This suggests that the "now" is the moment of manifestation where potentiality becomes reality, connecting the theory of the "absolute now" with the probabilistic and indeterminate nature of quantum mechanics.

Implications for Religion

Relationship with Religious Concepts like Immortality, Reincarnation, and the Nature of God:

1. **Immortality and Reincarnation:** The theory of the "absolute now" can offer new perspectives on religious concepts such as immortality and reincarnation. If the "now" is an absolute and self-sufficient event, it may suggest that each moment of life is a complete and eternal manifestation of being, regardless of its transitory nature. The idea of reincarnation could be reinterpreted as a series of absolute "nows," where each existence is a complete and unique update of being connected by a thread of spiritual continuity.

***Immortality and Reincarnation:** The theory of the "absolute now," by redefining the present moment as a complete and self-sufficient ontological event, can offer new interpretations of religious concepts like immortality and reincarnation. If we consider that each "now" is a full and final manifestation of being, then each instant of life not only materializes absolutely but also contains the totality of existence at that specific moment, independent of its apparent transience.*

1. ***Immortality:** Immortality, from this perspective, can be understood not as an indefinite continuation of a single existence but as the perpetuation of each "now" in its completeness. Each "now" is an absolute moment that, despite being fleeting, fulfills itself in its totality and remains as an eternal manifestation of being. Thus, immortality can be viewed as the sum of all absolute "nows" that constitute existence, where each lived moment carries a dimension of eternity due to its ontological fullness. The being, by fully manifesting in each "now,"*

attains a form of immortality, as each instant of existence is complete and self-sufficient.

2. **Reincarnation:** Reincarnation, on the other hand, can be reinterpreted in light of the theory of the "absolute now" as a series of successive "nows," where each new existence is a complete and unique update of being. Instead of understanding reincarnation as the cyclic return of a soul in different bodies over time, this perspective suggests that each "now" is a reincarnation in itself. Each "now" is a new manifestation of being, self-sufficient and unique, connected by a thread of spiritual continuity that transcends the linearity of time. This thread of continuity is not merely a causal chain but an expression of the totality of being that continuously updates in each new "now."

Thus, reincarnation can be seen as the expression of being through multiple "nows," where each is a new opportunity for being to manifest and update its essence.

The theory of the "absolute now" therefore offers a profound and transformative view of traditional concepts of immortality and reincarnation. It proposes that each moment of life, each "now," is a complete and eternal manifestation of being, redefining immortality as the fullness of each instant and reincarnation as a sequence of absolute updates of being in successive moments.

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2. **Nature of God:** The theory of the "absolute now" offers a novel approach to understanding the nature of God across various religious traditions, particularly those that describe the divine as eternal and omnipresent. If we interpret the "absolute now" as a complete and self-sufficient ontological event that not only occurs within time but constitutes its fullness, we can posit that each "now" is a direct manifestation of the divine presence in the world.
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1. **God as Eternal and Omnipresent:** From this perspective, God's eternity is not merely a continuous existence along an infinite timeline but an eternity realized in each "absolute now." This suggests that the "now" is not simply a fleeting moment but the point where eternity becomes present and tangible. If God is truly omnipresent, then He manifests fully in each "now," making every moment a complete and indivisible expression of His nature. The "absolute now" thus becomes the space-time in which the divine reveals itself immediately and integrally, becoming accessible to human experience as a living and present reality.
2. **The "Now" as Manifestation of the Divine:** This view also implies that each "now" contains within it the totality of the divine being, as it is the moment when the divine potential is fully actualized. In other words, the "now" is the event in which God's presence becomes concrete and real in the world. This concretization is not partial or fragmented but a complete and perfect expression of the divine, renewed with each "now." Thus, the "absolute now" not only reveals God within time but is the very means through which God becomes present and active in creation.
3. **Intimate Relationship between God and the "Now":** The intimate relationship between the "absolute now" and divine presence suggests that every moment of existence is a new manifestation of God's fullness. Each "now" is, therefore, a meeting point between the human and the divine, where finite and infinite being converge and interact. This positions the "now" as the privileged space for spiritual experience, where the divine reveals itself and communicates with humanity. Consequently, the "now" is not merely the time of existence but also the time of revelation, where eternity becomes present, and the divine manifests in its purest and most complete form.

Applying the theory of the "absolute now" to the understanding of God's nature presents a vision in which the divine is not a distant or separate entity from the world but a continuous and total presence that manifests in every instant of the "now." This redefines the relationship between time and eternity, suggesting that the experience of the divine is not something reserved for beyond time but something that continuously unfolds in the present. Each "now" is, therefore, a new expression of the divine being, where eternity and temporality converge into a single lived reality.

Critical Analysis of Limitations

Exploring the Challenges in Applying the Theory to Empirical Investigations:

One of the primary limitations of the theory of the "absolute now" is its abstract and philosophical nature, which makes it difficult to apply in empirical investigations. The theory deals with concepts that, by their very definition, are challenging to observe and measure directly. The absence of a universal "now" in modern physics, as suggested by relativity, presents a significant challenge to the empirical validation of the theory. Furthermore, the idea that the "now" is an absolute and self-sufficient event seems to conflict with the scientific view of time as a continuous and interconnected dimension.

The theory of the "absolute now," by proposing an ontologically self-sufficient and independent event, encounters significant limitations when considered from the perspective of empirical investigations. Its inherently abstract and philosophical nature makes it challenging to apply the theory's concepts in contexts that demand direct observation and precise measurement, fundamental characteristics of empirical sciences. One of the primary difficulties arises from the absence of a universally recognized "now" in modern physics, particularly in Einstein's theory of relativity. Relativity rejects the idea of a universal "now," demonstrating that time is relative to the observer, varying according to speed and gravitational fields. This presents a direct conflict between the notion of an absolute "now," as proposed by the theory, and the dominant scientific view, which treats time as a continuous and interconnected dimension.

Moreover, the conception of the "now" as an absolute and self-sufficient event appears to be at odds with the interpretation of time in natural sciences, where time is treated as a sequence of interlinked events, without a fixed or privileged point. Science, particularly physics, relies on models that allow for the replication and prediction of phenomena, while the theory of the "absolute now," with its emphasis on the singularity and self-sufficiency of each "now," challenges this approach, making it difficult to formulate testable hypotheses.

These limitations reflect the tension between the philosophical approach, which often deals with concepts beyond direct observation, and the empirical methodology, which demands observational and measurable evidence. However, this tension should not be viewed merely as a weakness but also as a characteristic that defines the depth of the theory. The theory of the "absolute now" contributes a perspective that, while challenging empirical norms, offers a rich philosophical framework and a new way of thinking about time, existence, and reality.

Therefore, in acknowledging these difficulties, it is important to understand that the empirical applicability of the theory may be limited, but this does not diminish its value as a philosophical construct. Instead, this theory invites deeper reflection on the nature of time and being, suggesting that some truths may reside beyond the reach of traditional empirical tools.

Possibility of Empirical Testing

Exploring Ways to Empirically Test Some Claims of the Theory:

Although the theory of the "absolute now" is predominantly philosophical, some of its implications can be explored empirically in specific contexts. For instance, neuroscience studies could investigate how the brain processes the "now" and whether there is a neural representation corresponding to the "absolute now." Psychological experiments could examine the subjective perception of the "now" and how it relates to the continuous experience of time. Additionally, experiments in quantum mechanics, such as tests of quantum entanglement, might provide indirect insights into how different "nows" might be correlated or simultaneously updated in different locations.

Neuroscientific Investigation of the "Now":

One promising area for the empirical exploration of the theory is neuroscience. Given that the consciousness of the "now" is central to human experience, it is plausible to investigate how the brain processes the present moment. Neuroscientific studies could focus on identifying whether there is a specific neural correlation that aligns with the concept of the "absolute now" as proposed by the theory. Advanced neuroimaging techniques, such as fMRI (functional magnetic resonance imaging) and EEG (electroencephalography), could be used to map brain activity associated with the perception of the present, investigating whether there is a "neural signature" corresponding to this experience.

This line of investigation could, for example, examine how the brain differentiates between the "now" and the anticipation of the future or the

recollection of the past. If the "absolute now" has a specific manifestation in the brain, this might be detectable through distinct patterns of neural activity, offering a bridge between the philosophy of the "now" and the biology of consciousness.

Subjective Perception and the Psychology of Time:

Another important avenue is psychology, which can examine the subjective perception of the "now" and how it integrates into the continuous experience of time. Psychological experiments could be designed to measure the duration of the "now" as perceived by individuals and how this perception is influenced by factors such as attention, emotion, and mental state. The theory of the "absolute now" suggests that the present is a self-sufficient event; therefore, investigating how this perception may vary across different contexts could provide data on temporal subjectivity.

Experimental psychology could also explore the relationship between the "now" and the stream of consciousness, investigating whether the perception of the "now" can be modulated or manipulated through cognitive or environmental interventions. These experiments could reveal the extent to which the perception of the "now" aligns with the proposed concept of an absolute event, or if it is more malleable and dependent on dynamic cognitive processes.

Quantum Mechanics and the Correlation of "Nows":

At the intersection of philosophy and physics, quantum mechanics offers a unique opportunity to empirically explore the "absolute now." Experiments involving quantum entanglement, which demonstrate the instantaneous correlation between particles in distant locations, could be investigated in light of the theory of the "absolute now." The central question would be whether different "nows" can be correlated or updated simultaneously in different

locations in space-time, suggesting a deeper connection between the absolute present and quantum phenomena.

These experiments could explore whether the "absolute now" manifests similarly in entangled quantum systems, providing insights into the possibility of a shared or distributed "now" among multiple instances of reality. While quantum physics typically does not treat the "now" as a central concept, exploring these correlations from the perspective of the proposed theory could open new avenues for understanding the nature of time and existence.

Implications for Art and Literature

Influence on Artistic Creation and Interpretation of Literary Works:

The theory of the "absolute now" can have a significant impact on art and literature, inspiring new ways of representing time and human experience. Artists and writers might explore the "now" as a moment of total manifestation, capturing the depth and complexity of the present moment in their works. This could lead to the creation of non-linear narratives that emphasize the importance of the present or works of art that explore the ephemeral and absolute nature of each moment.

Literary works that deal with themes of memory, time, and existence, such as those by Marcel Proust or Virginia Woolf, could be reinterpreted in light of this theory, highlighting how each "now" is a full and unique manifestation of being. Additionally, artistic movements like Expressionism or Modernism, which already explore the subjectivity of time, could find a new philosophical foundation in the theory of the "absolute now."

The theory of the "absolute now," as developed within an ontological context, posits that each present moment is a full and unique manifestation of being, characterized by its unrepeatability and self-sufficiency. This perspective has profound implications for artistic creation and literary interpretation, offering a new paradigm for exploring time and human experience.

In art, this theory can inspire artists to capture the "now" as a moment of total manifestation, exploring the intrinsic depth and complexity of the present moment. Instead of following traditional linear narratives that rely on temporal progression, artists might choose to create works that emphasize the importance and uniqueness of the present, representing it as a complete event in itself. Paintings, sculptures, and other forms of visual art could be conceived to express the ephemerality and intensity of the "now," challenging conventions that often treat time as a linear continuum.

In literature, the theory of the "absolute now" can be applied to the reinterpretation of works that already explore themes of memory, time, and existence. Writers like Marcel Proust and Virginia Woolf, whose works deeply engage with the nature of time and the subjective experience of the present, could be seen in a new light. The theory suggests that, rather than merely reflecting on the flow of time, these authors capture "nows" that are, each, complete manifestations of being. This provides a new basis for literary analysis, highlighting how narratives can be understood not just as accounts of events over time but as explorations of multiple "nows" that together compose a complex tapestry of human existence.

Furthermore, artistic movements such as Expressionism and Modernism, which have a tradition of exploring the subjectivity of time, find in the theory of the "absolute now" a philosophical foundation that justifies and expands their experiments. These movements, known for challenging objective and linear representations of time, can be reinterpreted as attempts to capture and express the totality of the "now," valuing individual perception and the direct experience of the present moment.

Thus, the theory of the "absolute now" not only offers a new lens through which art and literature can be created and interpreted but also reinforces the importance of considering each moment as a complete and self-sufficient event. This vision can lead to new forms of expression that transcend

linear narrative and create space for a deeper understanding of existence through the prism of the present moment.

Relationship with the Subjective Experience of Time

Explaining Distortions in Time Perception:

The theory of the "absolute now" offers a novel perspective on distortions in time perception, such as time dilation during moments of stress or pleasure. These experiences could be interpreted as instances where the "absolute now" is intensified or prolonged, with consciousness becoming more intensely focused on the present moment. Alternatively, they might be seen as instances where the perception of the "now" expands or contracts, resulting in a subjective distortion of the passage of time. This viewpoint can be explored in psychological contexts where the experience of the "now" is manipulated, such as in meditation, the use of psychoactive substances, or during emergencies and situations of danger.

These distortions in time perception can also be understood as variations in the intensity of the "absolute now." In moments of heightened emotion or deep concentration, the "now" might seem "fuller" or more significant, reflecting a denser experience of reality. This suggests that the "absolute now" is not a fixed entity but something that can vary in intensity and depth according to the individual's mental and emotional state.

The theory of the "absolute now" provides an innovative framework for understanding temporal distortions, such as time dilation or compression, which occur under stress, pleasure, or altered states of consciousness. According to this theory, the "absolute now," while being an ontologically complete manifestation of being, is not a static or immutable entity. Instead, it can vary in intensity and depth depending on the individual's mental and emotional state.

These variations in the perception of the "now" can be understood as modulations in the temporal experience, where the "absolute now" expands or contracts, resulting in a subjective sensation of time stretching or shortening. During intense emotional experiences, deep concentration, or other powerful experiences, the "now" may appear more "full" or significant, reflecting a

richer and more dense experience of reality. This suggests that the perception of the "now" is highly sensitive to the internal conditions of the subject and can be amplified or diminished according to the intensity of the experience.

This perspective also allows for exploration into practices like meditation, the use of psychoactive substances, or responses in emergencies, where temporal perception is notably altered. In meditation, for example, intense focus on the present moment can lead to a sense of the "now" dilating, where time seems to slow down, and the experience of the present becomes more vivid and detailed. Conversely, in situations of danger, the "now" might contract, where a rapid sequence of events seems to occur within a short span of time.

This view reinforces the idea that the "absolute now," while being a point of convergence for being, is also a phenomenon that, although complete in its manifestation, is subject to perceptual variations reflecting the individual's state. This not only deepens the understanding of the subjective experience of time but also integrates this experience into the proposed ontology, where the "now" is both an absolute event and a field of infinite perceptual possibilities, contingent upon the conditions of consciousness and emotion of the subject.

Exploring the Dialectical Relationship Between Being and Non-Being as Continuous Manifestations of Each Other.

Being and Non-Being: A Dialectical Relationship

The "absolute now" can be understood as the full manifestation of being, a moment in which the totality of existence is realized in its purest and most self-sufficient form. However, this realization is, by its very nature, temporary. The "now," while affirming itself as being, inherently contains the

seed of its own disappearance, inevitably transitioning into non-being, or absence.

This transition should not be seen as a mere cessation of being but as a necessary and intrinsic transformation within the very structure of time and existence. In this context, non-being is not simply the negation of being, but a latent and potential condition that precedes and follows the "now." It is the field where being dissolves, only to eventually reemerge once again in the absolute "now."

This perspective suggests that being and non-being are not opposing and separate entities but are engaged in a continuous and indissoluble dialectical relationship. Being manifests in the "now," in presence, reaching its fullness only to then yield to non-being, which, in turn, is not an inert void but a state of potential, a silent preparation for the next manifestation of being.

Thus, the absolute "now" is not only a culmination point of being but also a point of transition, where being inevitably transforms into non-being. This process reveals that being and non-being are in an endless cycle of affirmation and negation, where the absolute "now" is simultaneously the apex of being and the prelude to non-being.

Therefore, the relationship between being and non-being is characterized by an essential interdependence: being, in realizing itself, already contains within it the seed of its negation, and non-being, in its apparent absence, holds the potentiality for being to reemerge. This continuous dialectic is the driving force that sustains the flow of time and the constant renewal of existence.

Exploring Causality: The Now as the Center of Convergence and Dispersion of Causal Forces Connecting Past, Present, and Future.

The "absolute now," as presented in the theory, is an ontologically independent and self-sufficient event that fully manifests before transitioning into absence. However, the relationship between the "now" and causality requires deeper analysis, exploring how this "now" acts as the center of convergence and dispersion of causal forces connecting the past, present, and future.

In a traditional sense, causality is understood as a continuous line where the past determines the present and, consequently, the future. However, by considering the "now" as an absolute event, this causal linearity can be challenged. The "now" contains within it not only the effects of preceding causes but also the potentialities that will shape future events. Thus, the "now" is not merely a point of passage in time but a convergence point where past causes materialize and from which new effects disperse.

The self-sufficiency of the "now" suggests that each present moment does not rely solely on a predetermined causal chain but possesses an autonomy that allows for the reconfiguration of causal relationships. In other words, the "now" reinterprets the past as it manifests and actively influences the future, creating a continuous feedback loop where past, present, and future are dynamically interconnected.

This process implies that the "now" functions as a nodal point where multiple causal forces meet and disperse in different temporal directions. Causality, therefore, is not seen as a simple sequence of events but as a complex network of interactions where the "now" plays a central role. Each "now" is, therefore, an update of reality, a moment in which the field of future potentialities begins to materialize while simultaneously redefining the meaning of the past.

This view of causality within the "now" also allows for a more flexible and interdependent approach to time. The "now" is not merely a result of

what came before but an instance that can re-signify and alter the course of future events while integrating the influences of the past. This suggests a temporal structure where each "now" is an active intersection, influencing and being influenced by both what preceded it and what is to come.

This reformulated conception of causality, centered on the "now," proposes that time is not a simple straight line of causes and effects but a continuous flow where the present plays a creative and reorganizing role. The "now" becomes the fulcrum where the forces of time meet, transform, and disperse, shaping reality in a constant process of updating and renewal.

Exploring how actions within the "now" contribute to the moral construction of being and the influence of these actions on future manifestations of being.

Good and Evil: The Ethics of the Now and the Moral Construction of Being

Within the ontology of the "absolute now," ethics takes on a central role by considering how actions performed in the "now" contribute to the moral construction of being. Each "now" is a unique and unrepeatable manifestation of being, where the choices and actions taken gain significant moral importance. This perspective leads to the understanding that the "now" is not merely a point in the flow of time but the stage where good and evil manifest and where being is shaped.

The Moral Construction of Being

The "absolute now," being the point where being fully materializes, is also the space where morality is exercised. The ethical action, or lack thereof, performed in the "now" not only defines the present but also influences future manifestations of being. In this context, good and evil are not abstract concepts but realities that manifest through present choices and actions. Every

decision made in the "now" carries the moral weight of building or dismantling being, influencing the direction existence will take.

This moral construction is, therefore, a continuous process that occurs in every "now." As being manifests and acts, it shapes not only the present but also prepares the ground for future manifestations. This implies that morality is not a static characteristic of being but something that is continuously constructed and reconstructed in each present moment. The "now" becomes the crucible where morality is forged, where good and evil are defined, and where being assumes its ethical form.

The Influence of Actions on the Future of Being

Actions performed in the "now" have profound implications for future manifestations of being. Since each "now" is an absolute and self-sufficient event, the choices made in this moment have a direct impact on how being will manifest in the future. This suggests that the "now" is the point of convergence where the causes of the past meet with the possibilities of the future, and also the point of dispersion where these causes and possibilities materialize.

This view proposes an ethics of responsibility, where each "now" is an opportunity to consciously and intentionally shape the future of being. Good, in this context, can be seen as the action that harmoniously and sustainably constructs being, while evil is the action that disintegrates or fragments this construction. Thus, the ethics of the "now" is concerned not only with the immediate present but also with the long-term consequences of actions taken in the present.

Therefore, the ethics of the "absolute now" proposes that each action performed in the present has an inherent moral value that extends beyond the immediate moment. The "now" is the space where good and evil manifest concretely and where being is continuously constructed. Actions taken in this

moment not only define the present but also shape the future, influencing how being will manifest in subsequent "nows." This ethical understanding emphasizes the importance of responsibility and full awareness in present actions, recognizing that the "now" is the point where being, good, and evil intertwine and where morality is concretized.

The concept of freedom as a radical possibility within each "now" and the corresponding responsibility that this entails.

Freedom and Responsibility: The Radical Possibility in the "Now"

Within the ontology of the "absolute now," freedom takes on a crucial dimension, revealing itself as a radical possibility inherent in each present moment. The "now" is not merely a point in time where existence fully manifests; it is also the space where freedom is realized in a unique and unrepeatable way, allowing being to exercise choices that shape reality itself.

Freedom as a Radical Possibility

The concept of freedom in the context of the "absolute now" transcends the common notion of free will. Here, freedom is understood as the ability of being to act in a completely autonomous and creative manner, in a moment that is ontologically independent and self-sufficient. Each "now" offers an opportunity for being to make choices that are not entirely determined by the past nor completely conditioned by the future. This grants the "now" a quality of absolute novelty, where being confronts the radical nature of freedom—a freedom that is not merely an illusion or conditioned but a genuine possibility to determine the course of existence.

In this sense, freedom in the "now" is not just the choice between predefined alternatives but the capacity to create new possibilities of being. When being acts in the "now," it is not merely responding to past causes or projecting future effects but is actually bringing a new reality into existence.

This creative and original aspect of freedom makes the "now" the culminating point where existence is continuously renewed and where being asserts its uniqueness.

Responsibility: The Inescapable Counterpart

However, with this radical freedom comes an equally significant responsibility. Each action taken in the "now" not only affects the present but also shapes the future manifestations of being. Responsibility, therefore, is not just a reaction to future consequences but a recognition of the depth and impact of the choices made in the "now." The finitude and irreversibility of each "now" imply that the actions taken in this moment carry profound ethical weight, as each "now" is a unique opportunity to configure reality.

Responsibility, in this context, is revealed as the need to act with full awareness of the implications of each decision, recognizing that the "now" is the field where being is continuously constructed. The ethics of the "now" thus proposes a way of living where every choice is made with the clarity that the "now" is the only moment in which being can truly influence the course of existence. This suggests an ethics of full presence, where attention to the "now" is essential for an ethical and morally responsible life.

Therefore, the relationship between freedom and responsibility in the "absolute now" is an intersection where being encounters the radical possibility of creation and the responsibility to shape its own future. The "now" is the space where freedom is fully realized, but where the responsibility for the continuous creation of being also imposes itself. This balance between freedom and responsibility reinforces the centrality of the "now" as the decisive moment where being defines itself and where reality is continuously updated.

Psychological Present and Absolute Now: A Necessary Distinction

Within the theory of the "absolute now," it is crucial to establish the distinction between the concept of the "psychological present"—the subjective experience of the present—and the "absolute now," which manifests as an ontological event independent of any subjective distortions.

The Psychological Present: A Subjective Construction

The "psychological present" refers to how individuals subjectively experience the present moment. This concept is heavily influenced by factors such as memory, emotion, attention, and expectation. The subjective experience of the present tends to be fluid and continuous, often distorted by these influences, resulting in a perception of time that is malleable and highly individualized. Therefore, the "psychological present" is a mental construct shaped by personal circumstances and the emotional state of the individual, making the subjectively experienced "now" different for each person.

*The Absolute Now: An Independent Ontological Reality***

In contrast, the "absolute now," as proposed in the theory, is a complete and self-sufficient manifestation of being, independent of subjective perceptions. It is unaffected by the psychological distortions that shape the "psychological present" and exists as an ontologically real entity, even in the absence of a conscious observer. The "absolute now" is a point in time where being is and/or is not, with all its ontological implications: in absence, before transitioning to presence; in presence, during its full realization; and, after presence, in the inevitable absence. This "now" does not rely on subjective experience to exist; it is a pure ontological event, immune to the variations of human perception.

The Relationship Between the Psychological Present and the Absolute Now

The relationship between the "psychological present" and the "absolute now" is, therefore, complex. The "psychological present" can be seen as an interpretation or perceptual version of the "absolute now," but never an exact replica. While the "absolute now" exists independently, the "psychological present" is the mind's attempt to capture and make sense of that "now." However, this attempt is always partial and distorted, as it is filtered through the limitations and influences of the individual's mental state.

This distinction is essential to understand how the "absolute now" positions itself as a real and ontological event, while the "psychological present" is an ephemeral and subjective construction. The "absolute now" can be considered objective reality, while the "psychological present" is subjective reality, shaped by consciousness.

Thus, the distinction between the "psychological present" and the "absolute now" highlights the difference between what is perceived and what truly is. The "absolute now" represents ontological truth, independent of observation or perception, while the "psychological present" is how that truth is interpreted and experienced by the individual. Understanding this distinction allows us to appreciate the depth of the "absolute now" as an entity that exists beyond subjective limitations, offering a solid foundation for exploring the complexities of time and existence.